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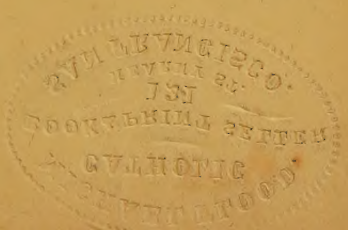

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CONTENTS.

A BRIEF ACCOUNT OF THE FORM OBSERVED IN THE CANONIZATION OF SAINTS 9

BLESSED CLARE, of Montefalco 35

CHAPTER I.—Commencement of the Cause under John XXII.—The Cardinal Napoleon Ursinius.—Urban VIII.—Clement X. 39

CHAPTER II.—Cause resumed under Clement XII.—Approval of Constant Veneration.—Letters for the beginning of a new Process 42

CHAPTER III.—The Sentence of the Holy See, respecting the virtues of Blessed Clare 45

CHAPTER IV.—Objection made by the Promoter of the faith to the Virtues of Blessed Clare 46

CHAPTER V.—The Miracles of Blessed Clare.—The inquiry made by the Bishop respecting them . . 63

CHAPTER VI.—The Inquiry made by the authority of the Holy See into the Miracles 70

THE VENERABLE FRANCIS DE GHISONE 71

CHAPTER I.—A short account of the Life of the Venerable Francis 74

CHAPTER II.—The Virtues of the Venerable Francis.—His love of Prayer.—His devotion to the Blessed Sacrament and the Mother of God.—His patience . 83

Chapter III.—Letters of the Venerable Francis . . 91
Chapter IV.—Objections against the Virtue of Obedience 99
Chapter V.—Death of the Venerable Francis . . 103

The Venerable Stephen Bellesini 111
Chapter I.—First years of Bellesini.—He enters the Augustinian Order.—Catholic Schools . . . 114
Chapter II.—Father Bellesini leaves Trent, and enters again the Augustinian Order.—He is made Master of Novices 122
Chapter III.—His life in Community.—The venerable servant of God asks to be transferred to Genazzano 127
Chapter IV.—Virtues of Father Bellesini.—His Theological Virtues 134
Chapter V.—Moral Virtues—Prudence, Justice, Temperance 145
Chapter VI.—Miracles.—Reputation for Sanctity.—Death 154
Chapter VII.—Regulations of the Schools . . . 161

The Venerable Francis Xavier Bianchi . . . 166
Chapter I.—The first thirty years of the life of Father Bianchi 169
Chapter II.—The twelve years during which Father Bianchi was Superior of the College of Portanova, from 1773 to 1785 173
Chapter III.—The Retreat which Father Bianchi kept from 1786 to 1801 176
Chapter IV.—The fourteen years he spent as an Apostle 179
Chapter V.—Results of Father Bianchi's Ministrations 185
Chapter VI.—Circumstances worth recording . . 188

ANNA MARIA TAIGI 205

CHAPTER I.—The Early Life of the Servant of God . 205

CHAPTER II.—Special Graces.—Knowledge of Future Events 219

CHAPTER III.—Death of the Servant of God . . . 227

THE SPIRITUAL WORKS OF THE VENERABLE LOUIS GRIGNON DE MONTFORT 232

CHAPTER I.—The Judgment of the Holy See respecting the writings of the Venerable Grignon de Montfort 237

CHAPTER II.—The Book entitled the Love of Eternal Wisdom 240

CHAPTER III.—The work upon Devotion to the Blessed Virgin 244

CHAPTER IV.—Objections against the Doctrine of Grignon de Montfort 251

CHAPTER V.—Answer to Objections.—Manifestations of the Blessed Virgin.—Apparition of the Saints in those latter times 257

CHAPTER VI.—The Blessed Virgin as Mediatrix . . 261

CHAPTER VII.—The particular Devotion which the Author proposes 264

THE VENERABLE LOUIS MARY CHANEL . . . 270

CHAPTER I.—Early Life of Chanel 271

CHAPTER II.—Letters connected with the Mission and Martyrdom of Father Chanel 278

CHAPTER III.—Letter of Bishop Bataillon respecting Father Chanel.—Letter of Cardinal Barnabo, Prefect of the Propaganda, requesting the Canonization 287

CHAPTER IV.—Relation of the Promoter of the Faith.—Decree respecting the beatification of Father Chanel 294

MARTYRS of COREA, TONQUIN, COCHIN CHINA, AND CHINA 301
CHAPTER I.—An Account of the Martyrs of Corea . 302
CHAPTER II.—The Martyrs of Cochin China . . . 334
CHAPTER III.—The Martyrs of Tonquin . . . 339
CHAPTER IV.—The Martyrs of China 346

PREFACE.

The following narratives have been compiled from the acts of the Congregation of Rites. All, except the account of the life of Anna Maria Taige, bear on them the mark of apostolic sanction, as the decrees which have been promulgated have received the approbation of the holy see. Her case, not having been as yet presented to the congregation of rites, rests upon its merits, and is an account of what will be proved when the process respecting her will be completed.

The object which the writer has in view in committing this book to the press is to give a plain statement of the various circumstances connected with those saintly characters, which might prove, at the same time, both intet-

esting and instructive. If the reader expects to find beauty of style, or elegance of diction, he will be mistaken, for the simpler the manner in which a mere statement of facts is made the more likely is it to make an impression.

New York, July, 1859.

A BRIEF ACCOUNT

OF THE

FORM OBSERVED BY THE CHURCH

IN THE

CANONIZATION OF SAINTS.

On all matters connected with the canonization of saints, Benedict XIV. is considered the chief authority. He has written at length on this subject, and from him all succeeding writers have drawn any information they have communicated to others respecting this matter. The most ancient form of canonization we have, is that connected with the martyrs in early times. The church, after the death of St. Ignatius and St. Polycarp, acted thus with respect to them.—Veneration was decreed to be paid to them, and a day was set apart in honor of the martyrs. This veneration consisted in revering the martyrs as the disciples and imitators of our Lord. Their

relics also were respected by the faithful. We carefully collected his bones, "as being more precious than gems, and more pure than gold, and deposited them in a fit place, at which we pray God to enable us to assemble to celebrate the day of his birth by martyrdom, in order both to preserve the memory of those who have passed through this glorious conflict, and to teach and confirm posterity by their example." Such is the account we read in the letter of the church of Smyrna recording the martyrdom of St. Polycarp. St. Cyprian, St. Basil, St. Optatus, and other Fathers, tell us that the same practice prevailed in succeeding ages respecting other martyrs. The acts of martyrdom were examined with the greatest caution, even as early as the time of St. Clement. This saint and his successors in the chair of St. Peter, St. Fabian and St. Anterus, appointed sworn notaries, one in each of the different districts of the city, to collect the acts of the martyrs. St. Fabian appointed persons to inspect their proceedings, and to provide for the correctness of these acts. When these were collected together, an examination took place respecting all the statements contained in them. They inquired if the person to whom these referred died in the

unity of the Church, if his motives were pure and free from any vain-glory, and if the cause of his death had been in defence of the faith. To the bishop of the diocese belonged the duty of pronouncing the ecclesiastical sentence consequent upon their examination. In Africa this was usually reserved to the primate at the head of a council. Circular letters were addressed to the other churches throughout the world to communicate the acts of the martyr to them. From a very early period it was usual to send information to the Pope, and to request his approval of the veneration which they were desirous of having paid to the saint. Confessors do not appear to have been the object of the veneration of the faithful at such an early period as the martyrs; but it is certain that the same careful scrutiny was made into their claims; and the ancient canons testify that this required the subsequent confirmation of the ecclesiastical sentence by the Pope. Benedict XIV. concludes from this that the right of decreeing *Beatification*, which consisted in commanding veneration to be paid to the servant of God, in the diocese or province, belonged to the bishop. Whereas the act of canonization, or the proposing him as such to the universal Church, was reserved

to the Popes; and if a bishop did so, it was with the tacit or expressed consent of the holy father. Alexander III., in 1181, reserved this right to the Holy See, by whom it has been exercised ever since his time. Doctors disputed whether it was the intention of Rome to confine to itself the power of beatification. Urban VIII. removed all doubt respecting this matter by the decree which he published reserving this faculty.

During the middle ages the five following methods were adopted in the canonization of saints:

1. The Popes pronounced the decrees for the canonization of saints, in minor or in general councils, or with the advice of the fathers of the council, out of the council itself. 2. The Popes often issued these decrees with the assistance of cardinals and bishops. 3. After the whole process or examination taken in the cause had been submitted to certain auditors of the Rota, called the Pope's Chaplains, or to other pious and learned persons, it was presented to the consistory in which the final decision was pronounced. 4. In addition to the previous examination by the auditors of the Rota, the process was inquired into by a cardinal, and afterwards by the consistory. 5. In-

stead of one Cardinal, there were sometimes substituted a Cardinal Bishop, a Cardinal Priest, and a Cardinal Deacon.

Sixtus V., in 1587, established the Congregation of Rites, and ordained that, in addition to other duties, it should take cognizance of all causes respecting canonizations before they could be referred to the general consistory, composed of all the Cardinals, Archbishops, and Bishops present in Rome. In the cause of B. Didacus, he adopted a course different from the ancient practice, or that now in use, by naming eight Cardinals, assisted by theologians and canonists, to perform the duties which are now reserved to the Congregation of Rites. This congregation consists of a Cardinal prefect, and a number of Cardinals who undertake the office of the "ponents," or reporters in the cause, a prothonotary and a secretary, the promoter and the sub-promoter of the faith, consulters, auditors of the rota, advocates, physicians, surgeons, an archivist, and interpreters of the processes, if they are written in a foreign idiom. The duty of the secretary is to prepare reports on each case, submit them to the Pope, and publish the decrees issued by his Holiness at each stage of the proceedings.

Causes of canonization regard either martyrs or confessors. Some of these have been going on since the time of Urban VIII., or belong to servants of God, who lived before his time, and are more or less affected by the different decrees of that Pope. Some are introduced in the ordinary way, styled *via non cultus*, showing that no veneration has been paid them by the faithful. Others form exceptions to this rule, and are said to be introduced in the extraordinary way. It will only be necessary to treat of the two last, as nearly all the modern cases are comprised under them.

The holy see never receives or entertains any cause, unless it can be proved that the servant of God enjoyed a reputation for sanctity and miracles, and that no public veneration has been paid to him on this account. The whole cause is said to be introduced by the way of non-veneration.

The ordinary of the diocese from which the cause is brought to Rome, by virtue of his own authority, draws up two processes, in which he declares that the deceased enjoyed reputation for sanctity, and that the decrees of Urban VIII., forbidding public honors to be given without the permission of the Holy See, have

been complied with. As soon as these processes reach the holy city, the postulators in the cause, who are usually appointed by the parties desirous of obtaining the beatification or canonization, humbly petition the Congregation to allow them to be opened, and witnesses are called to prove the genuineness of the documents.

The next step is to obtain from the Pope the appointment of one of the cardinals, to fill the place of relator or ponent in the cause.

If the servant of God have left any writings or any printed works, these are submitted to a careful examination and revision, as will be seen in the case of the Venerable Montfort de Grignon; and, if it be found that they contain nothing contrary to faith or morals, or calculated to affect the progress of the cause, "the signing of the commission," as it is called, or the taking up the cause by the Pope's authority, is granted, provided ten years have elapsed since the process which was formed by the ordinary of the diocese was delivered to the congregation. This period, however, is often abridged, as will be seen in several of the following causes by permission of the Holy See.

The next step is to have letters called remis-

sorials addressed to those Bishops whose dioceses are in the neighborhood of the place where the processes are to be made, instructing them, by virtue of the authority given by the Pope, to draw up a document containing proofs that the deceased enjoys generally a reputation for sanctity and miracles. If the process containing this general statement be approved of by the Congregation of Rites, other letters are forwarded to the same delegates, ordering them to receive evidence on each virtue and miracle in particular, and forward the result of their inquiry to Rome. When the validity of this process is proved, the congregation proceeds to examine the virtues and miracles in detail. But before this can take place, fifty years must have elapsed since the death of the servant of God. This examination is made in three different meetings. The first is called *ante-preparatory*, and is held at the residence of the cardinal who is the relator or the ponent in the cause. The consulters of the Sacred Congregation, and the masters of the ceremonies, are present. The former, only, vote on this occasion, and the object of this meeting seems to be for the purpose of instructing the cardinal in the merits and difficulties of the cause, before he reports

upon it to the entire congregation. No mention of this *ante-preparatory* congregation is found in the decrees of Urban VIII., or Innocent XI., as it was instituted after their time. The second examination is made in the congregation, called *preparatory*, which is held either in the Quirinal or in the Vatican, before the cardinals comprising the Congregation, the consulters of the Sacred Congregation, and the masters of the ceremonies. The consulters only vote on this occasion, as the object of the meeting seems to be to communicate information respecting the cause to the cardinals before they deliver their opinions in the general meetings. In this, as in the *ante-preparatory* congregation, only one cause is discussed —connected with a beatification or a canonization—namely: the virtues, or the martyrdom, or the miracles of a servant of God. After these have completed their work, the general congregation is held in the presence of the Pope. The consulters and the cardinals give their vote in this assembly. The examination of the cause is usually proposed in the form of a doubt, whether the servant of God possessed the theological and cardinal virtues in an heroic degree; and until this has been decided in his favor, the question respecting the

miracles said to have been wrought through his intercession, cannot be entertained. When the Pope has received the votes of the consulters and of the cardinals, he requests all present to join with him in prayer to ask for the light of God upon his deliberations. When he has formed his decision respecting the matter, he summons the cardinal, the secretary, and the promoter of the faith, and orders a decree to be published, containing his approval of the virtues of the deceased, or of the point connected with the cause under discussion.

The miracles reported to have been performed through the intercession of the saint are next examined in the three different congregations; and after delaying until he has implored the light and aid of God, a second decree is issued by the Pope, approving of one or more of the miracles which have been proposed in the general congregation. In another general congregation, the following question is discussed: "seeing that the miracles and virtues of the servant of God have been approved of, is it safe to proceed to the beatification or canonization of the servant of God?" Should this be decided in the affirmative, the cause is proceeded with in accordance with

the decree which is made by the Holy Father.

It is required that two-thirds of the suffrages be in favor of the cause, otherwise it cannot be proceeded with. The promoter of the faith must be consulted at every stage of the case, and it is his duty to bring forward every objection that he may deem fit against the proofs of the virtues and miracles of the servant of God; and, in order to enable him to do so, he must be furnished with all the depositions and informations taken in the cause. His arguments are stated in writing, and the advocates, or the postulators, prepare their reply.

When all these doubts have been removed, the Pope appoints a day for the solemn beatification of the servant of God, who then receives the title of Blessed. Sometimes the examination of the cause proceeds in a different way, as in the case of the martyrs of Oceanica, China, Tonquin, and Cochin-China. It is referred to a particular congregation, which consists of some of the cardinals selected for this purpose by the Holy See. The secretary and the promoter of the faith are required to be present. Sometimes the consulters form part of this congregation.

Urban VIII. allowed the causes of saints to be introduced who had already received public veneration, provided that they had been honored from time immemorial by apostolic indult, or in the writings of the fathers and saints of the Church. In these cases the ordinary of the diocese pronounces that the deceased enjoyed a reputation for sanctity and miracles, and that the veneration paid to him has subsisted from time immemorial. If this veneration is approved of by the Congregation of Rites, the servant of God is deemed *equivalently beatified.*

When there is reason to believe that additional miracles have been wrought since the beatification of the saint, the postulators humbly petition the congregation to obtain the signing of the commission for resuming the cause, and the expediting of fresh remissorials to persons appointed for the purpose, instructing them to receive evidence of the miracles reported to have taken place. When this process is transmitted to Rome, it is examined with the same rigor as the former in these congregations. If the decision is favorable, the final question proposed is, "Whether, after the approval of miracles, it is safe to proceed to the canonization?" Two miracles

are required before beatification, and two more, which have taken place since, before canonization. After the three congregations have pronounced their opinion, the decree is issued, ordering the canonization to take place. Petitions are addressed to the Pope from different nations and sovereigns, to induce him to decree the canonization. When the time has been determined, the Pope summons a secret consistory of the cardinals, to whom a summary of the virtues and miracles of the saint has been previously submitted. The same document is also read in the consistory, and each cardinal answers, *Placet* or *Non placet*, when his vote is asked. A public consistory is afterwards held, and public prayers are ordered to be offered up, and finally, a semi-public consistory, at which the cardinals, patriarchs, and bishops in Rome attend, and each gives his vote on the cause. The day for the solemnization of the canonization is announced, when the ceremony is performed with all the pomp usual on such occasions.

A question naturally connected with the subject of canonization will be asked by every intelligent reader: Is the Pope infallible in decreeing the canonization of saints?

St. Thomas (*Quodlib.* 9, art. 16) thus puts the objection, and replies to it: "None can be as certain of his state as the person himself, because, as we read in 1 Cor. ii. 11, 'For what man knoweth the things of a man, but the spirit of a man that is in him?' But no man can be certain of himself whether he is in a state of salvation or not, for we find in Eccles. ix. 1, 'Man knoweth not whether he be worthy of love or hatred;' therefore, much less can the Pope know; therefore, he may err in canonizing. Besides, whoever, in judging, relies on a fallible medium, may err, but the Church, in canonizing saints, relies on human testimony, since it inquires into the life and miracles of the servant of God through the means of witnesses. Therefore, since the testimony of men is fallible, it seems that the Church may err in canonizing saints." Thus St. Thomas states the difficulty, and he replies to it in the following manner: "In the first place, it may be said that the Pope, whose duty it is to canonize saints, may be made certain of the state of any person by inquiring into his life, by testimony about his miracles, and also by the inspiration of the Holy Ghost, 'who searcheth all things, even the profound things of God.' And in the second place we

say, that Divine Providence preserves the Church from being deceived in such matters by the fallible testimony of men." In the third place, as the veneration of saints is a certain profession of our faith, it follows that the judgment of the Pope respecting this should be infallible; and he adds: "It is certain that the Church cannot err in things belonging to faith; therefore we must follow the judgment of the Pope, to whom it belongs to determine in matters of faith. In other things which belong to particular facts, when we treat of possessions or of criminal actions, or on things of this description, it is possible that the Church may err, on account of false testimony. The canonization of saints holds a middle place between these two matters, as the honor which we give the saints is a profession of faith in which we believe in the glory of the saint. It must be piously believed that the Church cannot err in these." "This opinion," says Fagnanus (vol. iii., p. 199), "pleases me much, because it is the opinion of St. Thomas, who, in matters of this description, before he wrote, was always instructed either by reason or by revelation, and also because his teaching was always approved of by the Church."

The consulters, of whom mention has been made, are selected from the Dominicans, the Franciscans, and the Jesuits. Benedict XIII. added to these, persons taken from the Conventualists, from the Barnabites, and the Servites.

The promoter of the faith votes in these different congregations. All the documents connected with the cause must be communicated to him, and he must be present at every meeting. It is his usual practice to urge difficulties and objections, as will be seen in the following causes. Though some of these may appear of a trivial nature, yet they serve to make the sanctity of the servants of God stand out in a bolder light, and as capable of being made shine brighter by all the objections which may be offered against it. He is appointed by the Pope, from the body of the consistorial advocates. The first mention of this office is in the bull of Leo X., in the cause of the canonization of St. Laurence Justinian. Besides seeing that all is done in perfect canonical order, and making the necessary objections in every stage of the cause, he is often consulted by the Holy Father and also by the cardinals, when he is bound to

return true, and correct opinions, on every point submitted to him.

The postulators are those to whom persons interested in the canonization intrust their case. They usually reside in Rome, and supply all the information connected with the cause to the congregation and its officers.

To any unprejudiced mind it will appear, from what has been already stated, that the greatest care is taken in the process of canonization, and that nothing is admitted which bears on it the least possible mark of doubt, in reference to any of the proofs which are required in the different parts of the process. To show that in former times the same diligence was made use of, it will be only necessary to refer to the cases which have been collected by Benedict XIV., in his work on the canonization of saints, where he treats of this. When the miracles of the saint are to be examined, physicians and surgeons are consulted by the congregation, and their opinion is required on this point, "if they could have been performed by natural means;" nor will the congregation accept of any miracle that is offered to it as sufficient for the beatification or canonization of the servant of God. In a cause which was presented to the congre-

gation about a century ago, more than one hundred miracles were mentioned by the postulators as having been wrought through the intercession of the saint, but only one out of this number was approved of, and the cause was delayed until it pleased God to perform another miracle, through the intercession of the saint. The circumstance has been often related of an English gentleman who was at Rome some time since, and who was given to read, by a prelate with whom he was intimate, a process containing the proofs which had been adduced in behalf of several miracles. On perusing it, he said, "If all the miracles which are held by the Church of Rome were established on this basis, there would be no difficulty in believing them, and you would not be charged with making the people give credit to pretended miracles." Much to his surprise, the prelate replied, "None of these have been admitted by the Congregation of Rites, as being sufficiently proved." The writer can remember a case which came under his own observation. The case of blessed Paul of the cross had excited the attention of many pious persons, in consequence of the many miracles which had been wrought through his intercession. He had

been beatified by the present pontiff, and a lady, whose child was affected with deafness from her birth, was anxious to see if, through the intercession of the saint, any cure could be effected. She resolved to celebrate a novenna, and mass was to be said every morning, and the priest was to apply the relic of the saint to the ears of the young girl. On the third morning, during the recital of the *gloria* in the mass, the child felt something fall from her ears, and she was suddenly able to hear the remainder of the service. All looked upon it as a miracle, and authentic proofs of it were forwarded to Rome, in order to be presented to the Congregation of Rites. The officer of the congregation refused to receive it, as not being sufficient for the canonization of the saint. Were the administration of justice in general carried on with the same fidelity as the canonization of saints is conducted, there would be less complaints made against it both in this and in other countries.

Before the time of Benedict XIV., saints were canonized in different cities. The canonization of St. Edmund of Canterbury took place at Lyons, and that of St. Thomas Aquinas at Avignon, by John XXII. Nor was it always performed at Rome, in the church of

St. Peter, but that pontiff, by a bull published in 1741, decreed that, for the future, all beatifications and canonizations should take place in the Basilica.

When the day has been fixed for the ceremony of the beatification to take place, the cardinals, the prelates, and the consulters, who form the Congregation of Rites, assemble in St. Peter's, and take their place at the gospel side of the altar of the chair. The chapter of St. Peter's, with the cardinal archpriest, go to the epistle side. When all are seated, the postulator in the cause, accompanied by the secretary, approaches the cardinal prefect of the congregation, and, presenting him with the apostolic brief, demands its publication, which is made with the permission of the cardinal archpriest in the usual form. The Veil which covers the painting of the servant of God over the altar is then removed. The *Te Deum* is intoned, and the relic of the *Blessed* is placed on the altar for the veneration of the faithful. The mass of the servant of God is said, and a plenary indulgence is granted to all who have the necessary qualification, and either assist at the mass or visit the church during the day. In the afternoon, the Holy Father, accompanied by the College of Cardi-

nals, goes to St. Peter's, to pay his devotions to the newly beatified. The chapter receive him with due solemnity, and the postulator in the cause presents to him a life of the saint, and a large *bouquet* of flowers, in honor of the event.

The ceremony of the canonization is celebrated on a much grander scale. The Pope appoints a prelate to preside over the arrangements of the function, and the expenses and details of the decoration of the church. A cardinal is named to the office of procurator of the canonization. When the day arrives, a solemn procession of all the secular and regular clergy of Rome, differing but little from that of *Corpus Christi*, proceeds from the Vatican along the colonnade to the principal door of St. Peter's. All bear lighted tapers, and the standards of the new saints are carried by persons appointed for the purpose. The clergy, with the exception of those belonging to the patriarchal and minor Basilicas, do not enter the church, but take their places within the colonnade, allowing those who follow to pass between them in succession. The pontiff intones the *Ave Maris Stella* in the Sixtine chapel, and, vested in cope and mitre, ascends the chair of state, when two large

tapers, richly decorated, together with a smaller one, are presented to him by the cardinal procurator of the canonization.

St. Peter's is decorated with rich hangings, and is splendidly illuminated. The standards of the saints are placed in the sanctuary, between the tombs of the apostles, and the altar of the chair. On arriving at the chapel of the blessed sacrament, the Pope descends from his chair, and kneels in adoration. He is then borne to the throne, where he receives the homage of the cardinals and bishops. When all are arranged in their places, a master of ceremonies conducts the cardinal procurator, attended by a consistorial advocate, who, in the name of the cardinal, makes the following supplication: "The Most Reverend Cardinal, here present, earnestly petitions your Holiness to enroll amongst Christ's saints N. N.," naming those who are about to be canonized. The Secretary of Briefs replies, in behalf of His Holiness, that the matter being of exceeding moment, it is necessary first to implore fervently the throne of Divine grace, and to invoke the intercession of the Holy Mother of God, and the holy apostles, and the other saints. The cardinal returns to his place, and the Pope, descending from the throne, kneels,

while two of the choir chant the litanies of the saints, the rest answering. Then, all take their seats, and the Pope ascends his throne. The cardinal procurator returns, and the consistorial advocate repeats the petition: "The Most Reverend Cardinal earnestly and more earnestly petitions your Holiness." The cardinal assistant on his left hand then directs all to pray, as the Pope again kneels. All fall down and pray in silence, until the other assistant cardinal bids them rise. Then, all standing, the Pope intones the *Veni Creator.* All kneel until the first verse is finished, when they continue standing to the conclusion of the hymn. The prayer is then sung by the Pope. Once more the consistorial advocate supplicates for the canonization of the saints, adding, "earnestly, more earnestly, most earnestly." The Secretary replies, that His Holiness is now satisfied that God approves of the petition, and he is now resolved to pronounce the definite sentence, which he does in the following manner: "To the honor of the holy and undivided Trinity, the exaltation of the Catholic faith, and increase of Christianity—by the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and our own, after mature deliberation, repeated invo-

cation of the Divine help, and the counsel of our venerable brethren the cardinals of the holy Roman Church, the patriarchs, and archbishops dwelling in the City, we declare the blessed N. N. to be saints, and enroll them in the catalogue of the saints, enjoining the universal Church devoutly to reverence their memory, yearly, upon their natal day. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

When the Pope has delivered this solemn decision, the consistorial advocate declares the cardinal procurator's acceptance of it, and returning thanks to the Pope, asks him to order the apostolic letters to be expedited. To this the Pope accedes, and when certain forms have been gone through respecting them, the Pope intones the *Te Deum*, which is chanted by the choir. At the same moment, the sound of trumpets, and the bells of St. Peter's, announce the good news to the city, which is soon echoed by the drums, the cannon of St. Angelo, the pealing of the bells of the Capitol, and of every church in Rome, which continue ringing during an hour.

The first who invokes the newly canonized by the title of Saint is the cardinal deacon, assisting on the right hand of the pontiff. At

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the conclusion of the *Te Deum* he chants *Orate pro nobis S. S.*, naming the saints; the choir respond, and the Pope sings the prayer. After the singing of the *Confiteor*, in which the names of the new saints are added, the Pope pronounces the benediction, adding in the prayer the names of the newly canonized, after those of St. Peter and St. Paul. Then follows the high mass, usually sung by the Pope, though it has been sometimes sung by a cardinal, when the Pope was not able to officiate. The Pope delivers a homily, treating of the virtues of the saints, after the gospel; and at the offertory, or immediately after the canonization, if he does not celebrate, offerings are made which consist of wax tapers, two loaves, and two small barrels of wine, by the cardinal procurator and the Cardinals of the Congregation of Rites, three in each cause, a cardinal bishop, a cardinal priest, and a cardinal deacon. In the canonization of St. Birgitta, in addition to these, two doves, and birds of different kinds, were added. These Benedict XIII. and Benedict XIV. declined to receive, in the canonizations which they made; Gregory XVI. adopted the same rule May 26th, 1839, when St. Alphonsus, St. Francis of Gerolimo, St. Joseph of the Cross, St. Pacificus of

San Severino, and St. Veronica Juliana were added to the number of the saints. The causes of several holy persons who died in Ireland for the faith during the ages of persecution which passed over that land, ever faithful to St. Peter and the Mother of God, are before the congregation of rites. They remain in an unfinished state, and will continue so if some of her children do not interest themselves in their behalf.

HISTORY

OF THE

CANONIZATION OF BLESSED CLARE OF MONTEFALCO.

The cause connected with the canonization of this saint merits the peculiar attention of the reader. The sanctity of blessed Clare is so great, the miracles with which her tomb has been illustrated are so many, that they assign her a place amongst the most wondrous of the saints that have shed a glory on the Church militant. Nearly five centuries have rolled by since the cause for the canonization of this saint was commenced. It was in the pontificate of John XXII. that the first steps were taken respecting it, since then it has progressed slowly; but now it seems to draw near its final consummation.

Amongst the miracles by which God has been pleased to make known the sanctity of blessed Clare, and which began immediately after her death, and have continued to the

present time, in the first place must be mentioned three globules, which were found in her body after her death, arranged in the shape of a triangle, and formed of a substance whose nature is not known. They are of the same weight, whether weighed singly or together; and form an admirable symbol of the mystery of the holy Trinity. On her heart was found a remarkable impression of the instruments of the passion. Her body has remained flexible and incorrupt during five centuries. Whenever trials and dangers have threatened the Church, or the authority or freedom of the Holy See, mysterious and extraordinary signs have taken place in relation to the body of the saint.

The facts connected with these wonders are mentioned in the various processes which have been instituted in former times. They are said to have occurred at the time of Calvin and Luther. One of these prodigies is thus spoken of by Bozzi:—"I have seen," he says, "at Montefalco, where every one who chooses may behold it, a vessel full of the blood of blessed Clare. It is quite dry, without being reduced to powder after so many years. When any calamity menaces the Church, it becomes liquid, and appears to be in a

state of ebullition; if the danger is great, it continues so for a long time; and the greater the affliction with which God intends to visit the Church, the more violent is the agitation of the blood, and the longer the period during which it continues in this state. Such is the love which blessed Clare even yet retains for the Church, that her blood after death seems to speak of its future prospects."

Respecting the signs which have been witnessed in more modern times, the inhabitants of Montefalco tell us that the body seemed to foretell the calamities which befell the Church, during the period of the French Revolution, which took place at the latter end of the last century. The body moved miraculously, and there were other manifestations which indicated clearly the struggles which were about to arise between an infidel philosophy and the authority of the Holy See. These prodigies were again renewed during the pontificate of Pius VII. In 1831, when "young Italy" was preparing to excite a disturbance amongst the population of Romagna, the body of blessed Clare turned one of its feet, and also its head. The town of Montefalco is in the diocese of Spoleto. At this period the present Pontiff, Pius IX., was the archbishop of that see.

From 1847 to 1849, when revolutions were disturbing the governments of Europe, and when the temporal dominion of the Holy See was threatened by those unrighteous men who caused such trouble in the eternal city, the body of Blessed Clare thrice announced the progress of these evil machinations. The circumstances connected with these last prodi gies were mentioned in a letter by the Archbishop of Spoleto, and were made a matter of judicial inquiry by the Congregation of Rites in 1851.

Facts so astonishing in themselves, and continuing during five centuries, have brought much celebrity to the cause of Blessed Clare of Montefalco. They show why the people and clergy have been so much interested in her canonization, and why she has obtained such devotion amongst the Augustinian order, to which she belonged. They also serve to account for the veneration which has been paid to Blessed Clare ever since the time of her death, and which seems equal to beatification. The Holy See has been supplicated to decree her formal canonization, according to the regulations established for that purpose. The cause was begun in the pontificate of Clement XII., and carried on through that

of Benedict XIV. In 1850 and 1852, formal decrees were passed by the Holy See respecting her canonization.

CHAPTER I.

Commencement of the Cause under John XXII.—The Cardinal, Napoleon Ursinius.— Urban VIII.— Clement X.

BLESSED CLARE was a nun of the Augustinian order, and died August 17, 1308, at Montefalco. She was remarkable both for her sanctity and for her miracles. Those which were made known after her death, and to which allusion has already been made, increased much the reputation for sanctity, which she already enjoyed. During her lifetime she had been honored as a saint, and after her death she was venerated as such. Her body, which enjoyed the privilege of being incorruptible, was placed in an urn, like the relics of a saint, and the devotion which the faithful paid to it, caused it to be transferred to a more public place. The day on which she died became one of the principal feasts of Montefalco, and also of the Augustinian order. The church and the convent in which Blessed Clare had lived were placed under her pro-

tection. All the evidences of ecclesiastical veneration, such as the faithful are wont to pay to the saints, were given to her by different nations, by Bishops, by persons of eminent sanctity, and by the Popes themselves.

After a few years, the Bishop of Spoleto opened an official inquiry into the life, virtues, and miracles of the saint, and demanded of John XXII. her canonization. Beranger Domadei went to Avignon, and made the request in a public consistory, in the name of the Bishops of Spoleto, Assisium, Foligno, and of several prelates both secular and regular, and also in the name of the cities of Spoleto, Perugia, Foligno, and many other towns in the duchy of Spoleto.

John XXII. intrusted the case of her canonization to Napoleon Ursinius, cardinal deacon of St. Adrian. Upon the relation made by this cardinal in full consistory, the Pope gave a commission to the Bishops of Perugia and Orvieto and Reginald de St. Antheme, auditor of the causes in the pontifical palace, to draw up an account of the life, virtues, and miracles of Blessed Clare. In consequence of this commission, they examined 470 witnesses. The process which they drew up was, in accordance with the customs of the

times, intrusted to three cardinals, who made their relation respecting it in a public consistory. Perigilio, the historian of Blessed Clare, states that the Pope would have decreed her canonization, had not the calamitous times, and the troubles which arose in Christendom, prevented his doing so. When the cause was resumed four centuries afterwards, this relation made by the cardinals served as the grounds on which the decree was passed respecting the heroic virtues of the saint.

For three centuries after the time of John XXII. no movement appears to have been made respecting her canonization. During this time she received all the honors of public veneration. Urban VIII. had been Bishop of Spoleto, and was well acquainted with the reputation for sanctity which Blessed Clare enjoyed. In 1624 he granted a mass and office with a special prayer, to be recited in her honor. This privilege was first given to the Augustinian order, but was afterwards extended to the diocese of Spoleto by a decree of the Congregation of Rites, dated September 28, 1624. Clement X. approved of proper lessons for the office, and caused the name of Blessed Clare to be inscribed in the Roman martyrology in the following terms:—"On

the 15th of the kalends of September, at Montefalco, in Umbria, the Blessed Clare, Virgin, of the order of St. Augustine. In her heart the mysteries of the passion of our Lord were renewed, and are venerated with the greatest devotion."

CHAPTER II.

The Cause resumed under Clement XII.—Approval of Constant Veneration.—Letters for the Beginning of a New Process.

Before a saint who has been venerated from time immemorial can be canonized, and thus obtain the homage of the Church universal, the canonical requirements must be fulfilled. If the saint be a confessor, his virtues must be subjected to examination; if a martyr, the martyrdom must be judicially inquired into. The approbation of the veneration which has been paid to the saint does not include an approbation of the virtues or of the martyrdom. The veneration must be distinguished from the formal canonization, which requires the approval of the virtues and of the miracles. The following shows the manner, in which this process has been carried on, with respect to Blessed Clare of Montefalco.

The devotion of the people, which increased continually, the constant miracle of her body still remaining incorruptible, with all its joints flexible, and the mysterious prodigies already spoken of, seemed to indicate that the servant of God merited the honor of a solemn canonization. The cause was resumed before Clement XII., who signed the commission Feb. 22, 1736. A decree of the Congregation of Rites, dated April 6, 1737, declares that it forms an exceptional case to the decrees of Urban VIII., and that there is evidence of public veneration being paid to Blessed Clare for more than one hundred years previous to the issuing of this decree. In August, 1738, the letters usual on such occasions were issued, ordering an inquiry to be made into the virtues and miracles of the saint. These were signed by Clement XII. In the following year the Congregation made a decree in favor of the saint, which was approved of by the Pope. During the next year a judicial inquiry was ordered to be made in the city and diocese of Spoleto respecting the miracles and virtues of Blessed Clare.

The old process that had been formed in the pontificate of John XXII., and the relation of the three cardinals, remained in a

good state of preservation at the time of the judicial inquiry under Clement XII. It was sent to Rome, sealed and enclosed in a box, by the judges, from Spoleto. An account of it is preserved in the archives of the Congregation of Rites, who caused only the relation of the cardinals to be copied, in order to diminish the expense. It has now, however, disappeared, and cannot be found. The relation of the cardinals is divided into four parts. The first of these contains an account of the life of Blessed Clare, beginning with her childhood, and ending with her going to her first hermitage. The second speaks of her dwelling in her second hermitage, and of the austerities of her penance. The third part gives the details of her elevation to the position of abbess, and the virtues which she practised in this situation. The fourth mentions a prediction which she uttered respecting her death, and the heroic virtues which she displayed when it took place. This relation was inserted in the summary of the cause made at this time. As no objection was offered by the promoter of the faith, there can be no doubt of its authenticity. Two or three pages of the document have been lost; but they contained nothing material, except an

account of a vision, which a pious woman had, of the glorification of Blessed Clare at the moment of her death.

CHAPTER III.

The Sentence of the Holy See respecting the Virtues of Blessed Clare.

Allusion has already been made to the miracles, which have occurred in connection with the body of Blessed Clare. The following account of the modern ones was drawn up by the relators of the cause in 1851. "Respecting those miracles which have taken place in modern times, we can appeal to the testimony of him who now occupies the chair of St. Peter. When he ruled the Church of Spoleto, the body of Blessed Clare, by the motion of the feet, and by the turning of the head, indicated the new attempts which would be made against the Pontifical States. When a change was made in the Government of France, in 1831, certain conspirators, calling themselves 'Young Italy,' endeavored to excite commotion amongst the inhabitants of Romagna. In the years 1847 and 1849, when similar attempts were renewed, and when the desire to promote the so called national inde-

pendence proved partially successful, the Bishop of Spoleto wrote to the Cardinal Vicar, stating that Blessed Clare intimated the progress of their machinations by the movements of her body at three different times."

On the 7th of September, 1850, the Congregation of Rites pronounced in favor of the heroic virtues of Blessed Clare, and Pius IX. confirmed the sentence on the 13th of the same month.

The following are the proofs, which were adduced, and which caused this decision to be given :—The ancient process made in the time of John XXII. having been lost, the famous relation made in the consistory by the cardinals was yet remaining in the summary of the cause made in 1742. This contained a narration of the common tradition prevailing at Montefalco, and in other places, respecting Blessed Clare, together with the accounts of several authors who had written her life. The archives of the monastery of Montefalco supplied considerable portions of the ancient process. The nuns, anxious, if possible, to obtain the original documents, caused a strict search to be made, when some portions of the MSS. were discovered, written in Gothic characters of the fourteenth century. The language, the

style, and the testimony of the witnesses, show its antiquity. When these were discovered, judgment was about being delivered respecting the virtues of the saint. The promoter of the faith had already presented his objections, which had been answered by the postulators. Although the introduction of these testimonies would naturally retard the progress of the cause, the postulators resolved to present them to the Sacred Congregation. The promoter of the faith found in them materials for further objections. Another difficulty also presented itself—to what did these newly discovered fragments belong? Were they a part of the process made in the time of John XXII., or merely the inquiry which had been instituted by the Bishop of Spoleto? The original process had been sent to Rome in 1742; and it had not been proved that the Congregation restored it to the convent of Montefalco. These documents, which had been lately discovered, had several vacant parts which were not written on. This was not found in those presented to the congregation in 1742. It appeared, however, that they contained certain passages, which agreed with those extracts made by the promoter of the faith in 1742 from the process of John XXII. Whatever

conclusions might be come to, it seemed that the virtues of the saint would now be more clearly proved. For not only would the relation of the cardinals made in the consistory bear witness to these, but also the testimony of historians worthy of credit, and the constant voice of tradition would show that she was worthy of the veneration, which had been paid to her during five centuries. Accordingly the Sacred Congregation made the customary decree respecting the virtues of the saint, which was confirmed by the Holy Father, who also gave the necessary permission to proceed with the canonization, and to adduce the proofs required for the approbation of the miracles.

CHAPTER IV.

Objections made by the Promoter of the Faith to the Virtues of Blessed Clare.

Before proceeding to state the evidence by which the miracles of the saint were proved, it may be interesting to mention the objections made by the promoter of the faith to the heroic virtues of Blessed Clare. They are as follows:—The fact of her having broken the vow which she made in her youth, never to

look a man in the face; secondly, that when dying she received the sacraments from a heretic; thirdly, that she was on terms of friendship with suspected persons; and, in the fourth place, that she had been guilty of errors against humility.

The three cardinals, who composed the relation made in the time of John XXII., which has been so frequently alluded to, state that Blessed Clare had never committed a mortal sin. "Although," write the cardinals, "we have received statements against Blessed Clare respecting her general mode of life, and also about her actions on particular occasions, we have never been able to discover that she committed a mortal sin, either by word or deed. We have examined, not only those persons who lived with her, but those who had heard her confessions, from the period of her childhood to her death; and also two persons, who had voluntarily presented themselves to give their testimony. All these witnesses testified on oath that they never knew Blessed Clare to have committed a mortal sin, and that she avoided venial sins with the greatest care—often saying, for the good instruction of the sisters, that it was easy to fall into grievous sins, if we committed venial ones."

Such was the zeal of Blessed Clare that she made a resolution, when she was a little child, that she would never look a man in the face. Some doubts existed as to whether this should be considered as a vow, or merely as a promise. The promoter of the faith wished to regard it in the former light. To this the postulators objected, showing, by many proofs, that it should be looked upon only as a simple promise. Amongst others, they mentioned a conversation which Blessed Clare had with some of the sisters shortly before her death. "As for me," said the saint, "I can, through the grace of God, say, with good conscience, that I never beheld the face of a man during the entire period of my life. Should I see any of those persons about the house I could not recognize them." She also added that if one of those men came, and threw her into the adjoining river, she would not know who it was, for she would be certain not to lift up her eyes to look at him. She also reproached herself severely for having by chance seen a man, who was passing before the grate of the choir, when she wished to contemplate the sacred host at the moment of the elevation. She left the following order to her religious: "That they were to avoid all conversation

with men; and when they approached the grate they were to keep it covered with a double black veil; and that they were never to see any male persons, unless their fathers, their brothers, their uncles, or their nephews." Her own practice was, that, if any person approached the grate, she always went away, or, if it was necessary for her to speak to them, she generally retired behind the wall, or placed a veil before the window.

It would appear, with respect to the second objection of Blessed Clare having made her confession to a secret heretic when dying, that it loses all its weight under the following circumstances:—The heresy of the *Fratricelli* at this time disturbed a great number of persons—especially the Franciscan order. The confessor to whom allusion is made in the objection of the promoter of the faith, was called Brother Joannutius. It was Brother Thomas, who assisted her in her last hours, and heard her last confession. The Bishops and not the religious, appoint the chaplains, and the confessors to the convent. Jane, the mother abbess, gives the following account of this matter:—"Clare was seized with the malady of which she afterwards died. Brother Joannutius came to the monastery to hear her

confession. Clare did not know that he was a heretic, for in conversing with her he so arranged his words, as to make Clare believe that his sentiments coincided with hers. Clare had her suspicions respecting him, and told him so in this same confession; to which he replied that he believed exactly as she did." As Brother Joannutius had never been excommunicated, his absolution was valid; and had Blessed Clare, in consequence of her suspicions, refused to make her confession to him, she would have caused both surprise and scandal. She did not know he was a heretic. But, so great was her zeal for the true faith, she wished to satisfy her doubts. Nor did she make her confession until she had heard the protestations made by Joannutius, that his opinions agreed with hers.

The heresy of the *Fratricelli* had gained over to it a great number of the Franciscans. These men declaimed against the Popes and the Church. Under a pretence of desiring to practise the rule of poverty in all its strictness, they wandered about from house to house asking alms, and stated that our blessed Lord and the apostles possessed nothing, either as their own property, or in common. For nearly two centuries they troubled the peace

of Europe, by the disorders which they committed, and by the wicked lives which they led. During the lifetime of blessed Clare, they infested Umbria, and even Montefalco itself; but were afraid to make themselves known, lest condign punishment might have been inflicted on them. Blessed Clare was deeply attached to the Church, which she defended, as long as she was able, against the calumnies and impostures of those heretics. When Brother John, the confessor of the monastery, desired to be convinced of his errors, she allowed herself no repose until she brought him back to the true faith. Those whom she did not convince, she denounced to the proper ecclesiastical authorities. She often said to the religious of her convent:—"Do not be moved from the true faith. Remember that you are the true children of the old Church founded by God. Listen not to the novelties of Satan, which his ministers, who conduct souls to perdition, are constantly preaching." She did not allow any to approach her convent, unless those who were spiritually-minded persons. She would often say:—"Converse with such a person;" "avoid this man, for he is not well disposed." To one, whose only title to be called

a member of a religion, was his wearing the habit, she said, when he approached the grate of her convent:—"Do not come here, for I do not desire to see you. I shall pray to God that he may give you the grace, and light which you have so much need of."

The objection of her holding communication with suspected persons, has no better foundation than the preceding ones. It states that she had two chaplains—one of whom died in prison for heresy; and that the other, at the time that the relation was made by the cardinals, was yet in confinement for the same offence. The author of the deposition, upon whose authority this statement was made, seems to have been one of those witnesses who, when questioned by the cardinals, were obliged to allow that they never knew her to be guilty of mortal sin; and, also, a person with whom she disputed with great earnestness. When she could not convince him of his errors, she gave information to those whose duty it was to see, that he would not lead other persons astray. To communicate with a secret heretic has never been considered, as an obstacle to persons being canonized, as may be seen in the cases of St. Vincent of Paul, and St. Jane of Chantal; who, though

they had intercourse with the first Jansenists, yet were afterwards added to the catalogue of the saints. It was also stated respecting Blessed Clare that she lived on good bread and electuaries. The following is a true account of her usual mode of living:—"She eat in general nothing but bread, and this usually of the coarsest description—sometimes a few wild herbs were added to this. Often days were allowed to pass without her ever tasting even bread. Apples and other fruits, which sometimes were gathered after they had fallen from the trees, she deemed too great a luxury. She seemed to look upon it as committing a great excess when she fed on dry beans, or even allowed them to be soaked in water."

The MSS. which in 1850 had been discovered in Montefalco, supplied the defender of the faith with fresh matter respecting the fourth objection, which states that she had done many things, which seemed contrary to humility. The following is a brief account of what was alleged by the promoter of the faith, and by the postulators of the cause on this point.

"The surest way," says St. Augustine, "to go to heaven is, in the first place, by humility;

in the second place, by humility; and, in the third place, by humility; and so would I answer as often as you would put the question to me." All the virtues seem to unite in him who is endowed with profound humility. To say a person has not this virtue, is as much as to affirm he is gifted with none. Blessed Clare, proceeds the defender of the faith in making his objections, seems to have often sinned against humility, for there is no virtue or supernatural gift, which she did not boast that she possessed. She flattered herself that in her infancy she had a faith so perfect, a confidence so deep, a purity so great, that she might hope to obtain from God all she desired. Sister Marina stated that she "heard Blessed Clare say that in her youth she had such faith, that she believed she could get from God all she required." Sister Jane, also, added that she heard her make similar statements. A few years before her death, she told some persons, that so great was her faith that she was not afraid to tell it to all the world. This, adds the promoter, cannot be called humility. She often mentioned the love which she had for God, the prayers which she had made in her infancy, the affection which the passion of our Lord caused in

her, and the ardent desire which she had to serve him. She often told the sisters "that the anxiety she had for their salvation, and for the welfare of the monastery, was so great that she esteemed as nothing, in comparison to it, her own peace and her bodily wants. She said at another time that she had recommended the soul of a sinner to God in her prayers, and seeing that these were totally rejected, she took on herself all that person's sins, and thus obtained her conversion. This seems, continues the promoter, as if she desired to obtain glory by alluding to the favor which she had with God, and as if she wished to excite admiration by mentioning the charity, which she had for her neighbor. She also spoke to the sisters in the following manner:—"Many of those who came to the monastery have done so, to show not what they are, but what they are not." She had reproved two of the sisters of the convent for committing acts of dishonesty. She also accused others of thoughts, or secret temptations, which they at first denied, but afterwards confessed. Sister Teresa also deposed that she heard Blessed Clare say, that she had reproved a friar for having an improper temptation, or a diabolical illusion,

and that the sisters did not wish him to come, and say mass at the convent.

The same sister also adds that she heard Blessed Clare tell how exactly she guarded the silence, prescribed from the evening before to the next day after tierce, and that she resolved to keep it all day; and if any person dared to say a word to her, she would make them stand in snow, with their arms stretched out, as long as they were saying a hundred "our Fathers." Sister Marina states that she heard her praising, in like manner, her own profound obedience, her watchfulness, and her patience in trials and sufferings. The same sister adds that she sometimes eat only acorns; and that she heard her say she baked her bread in the ashes, and loved fasting so much, that she resolved to live on bread and water for the remainder of her days. She also made the other sisters acquainted with her macerations, with her wearing hair shirts, and her other penances. Blessed Clare also told how much she disliked praise, and how she loved to be despised; that she was pained when people spoke well of her; and but for the sake of the monastery, she would bring on herself some infamy, and cause people to talk ill of her, as far as she could do so

without offending God. The promoter of the faith charges her also with speaking in the same manner respecting divine apparitions, her encounters with Satan, her visions, and her supernatural gifts. That she told Sister Marina that she had lost the grace of consolation which she had experienced in the passion of our Lord, who had shown his sufferings to her as they had taken place, and that the cause of this was her speaking of it to another sister. When she was dying, she spoke of the visions of the saints with which she was then favored.

The postulators in the cause replied to these objections in the following manner: — To praise one's self is an action in itself indifferent, and depends on the motives from which it is done. It does not savor of boasting or of imperfection to make these actions known to our friends. Such communications are often lawful, are calculated to do much good, and are sometimes necessary." "A sincere friend," says St. Augustine, "conceals nothing; he opens his soul as our Lord opened his mysteries to his heavenly Father." This changes the nature of the animadversions which have been offered respecting the communications made by Blessed Clare to the sisters or to the

novices. Another principle, also, may be applied: that when there is a doubt whether the manifestation of these gifts or virtues on the part of a servant of God are to be attributed to a spirit of boasting or not, the doubt should be thus resolved—that if the virtue of humility in a heroic degree has been proved in the other acts of the cause, the making known these supernatural graces and gifts should be attributed to a desire for the glory of God and the salvation of souls. They cannot be ascribed to any other motive without being in danger of forming a rash judgment. St. Paul, in his second epistle to the Corinthians, praises himself, relates his greatness, and the graces which God has given him. He says that he labored more and suffered more than the other apostles. He speaks of his revelations and of his raptures in the third heaven. When this was not necessary for the good of others, he knew well how to humble himself, and say that he did not deserve to be called an apostle, who was the greatest of sinners, and had persecuted the Church of Christ. In the founder of an order, the narration of virtues and of gifts are lawful and necessary, to the end that their followers and spiritual children may be edified. It must

never be forgotten that they are often inspired by God to reveal, in their profound humility and simplicity, the secrets of their souls and the gifts which He has conferred upon them, for the benefit of others and for the advantages which will be derived from it.

Let these rules be applied to the words of Blessed Clare, which have been found fault with. All the witnesses testify that she spoke these things in order to instruct others and to encourage them to do good. When she mentioned her desire to tell her faith to the entire world she was conversing with a disguised heretic; for we thus read in the acts: "The sister Clare told the witness that the brother Bentivenga had stated to her that his faith was older than hers; and that if he were permitted to preach it, he would convert the entire world. Sister Clare then asked him why he did not do so. He replied that he feared. Then Sister Clare said to him. 'As for me, I have no fear; and I would not dread to preach mine to the entire world, so great is the faith God has given me; and consequently my faith is better than yours.'" What she said respecting her prayers and devotion in the time of her infancy, tended to give edification. The witnesses testify that

she said that no one could teach the soul but God, for there is none other in the world as good a teacher as he is. Sister Thomasa deposes, that when she spoke of the sufferings of Christ her language was filled with compassion; and when she heard her say any thing on this subject she wept, and seemed deeply affected, and with many sighs and tears, she exhorted the sisters to meditate on the death and passion of our Lord.

The times in which Blessed Clare lived, as has been already stated, were calamitous. The heresy of the *Fratricelli* spread in every direction, and it required much caution to prevent its further progress. She therefore told the sisters, that such persons came to show not what they were, but what they were not; and she desired to put them on their guard with respect to such people. The charge brought against Blessed Clare of not being sufficiently careful of the reputation of other persons, has no better foundation. When she spoke of the fault committed by two sisters in the convent, it was only out of compassion for their souls. They had already acknowledged their error, and had been corrected; and were the first themselves to mention the miraculous warning they had re-

ceived from Blessed Clare. The brother Joannutius received from her only what he deserved, for he was a man secretly attached to heretical opinions. It also appears, from the testimony of the two sisters, Jane and Marina, that what Blessed Clare said with respect to her fidelity in keeping the rule, and her obedience, and other virtues, was through her anxiety to give edification to others. It only remains now to speak of her visions. The Holy Ghost is ever anxious that the gifts which he gives to saints should be published, in order that advantages may thus be conferred on the Church. Hence comes the desire to make these known to others. Christian humility and simplicity cannot hinder this taking place. The religious often went to the cell of Sister Clare at night, on hearing the cries which she uttered when the demons approached her room. When asked how they knew this, they said that Sister Clare told them so; and that they appeared sometimes under the form of a man, at other times under that of a woman, or of a beast; and that they attempted to choke her, or to injure her in some other manner. The sisters also stated that Blessed Clare had been for many years favored with beholding the passion, as it had

taken place, and that she was deprived of it, not because she spoke of it, but because she seemed to be affected with vainglory, when she found, that another person whom she thought possessed this privilege was not gifted with it. It appears that God gave her many consolations by revealing to her the sufferings of his Son, and that she was affected with a little self-esteem on conversing with a religious, whom she supposed had the same favors, when she saw she did not enjoy them. For eleven years she was deprived of these visions. She then inflicted many penances on herself, and at length was permitted to behold them once more. When she spoke of these to her companions, it was for their advantage, and not through desire of praise. It was thus that St. Paul and St. Barnabas announced the conversion of the Gentiles, and the miracles which God had effected through them. St. Bernard recounted to his brethren whatever took place in connection with his spiritual state, to encourage them to walk in his footsteps. St. Francis made known to his disciples his stigmata and the particulars of his vision. St. Ildegarde wrote an account of her visions, which was afterwards approved of by Eugenius III., by

Anastasius IV., and by Adrian IV. St. Augustine composed a narrative of his conversion. St. Jerome speaks of his visions, and St. Cajetan wrote about the divine favors which he received in the Church of St. Mary Major. These facts show the power of the heavenly inspiration, and that, notwithstanding their humility, the saints are compelled to make known the supernatural gifts which God bestows on them.

Thus it appears, how the opposition, which was manifested against the virtues of the saint, only served to make them more evident.

CHAPTER V.

The Miracles of Blessed Clare.—The Inquiry made by the Bishop respecting them.

JUDGMENT in favor of her heroic virtues had been pronounced by the Congregation of Rites. The next step to be taken was to obtain a similar sentence respecting the miracles of the saint. The documents required for making an examination of the former miracles had already been granted. It was necessary to have the authority of the Holy See, in

order that an inquiry should be made into the new miracles which were alleged to have been performed by Blessed Clare. In 1847 the Archbishop of Spoleto had formed a process respecting the wonders, which were said to have taken place on the 27th of May, and the 17th of July, in the same year.

The following is a translation of this document:—"On the 4th of August, 1847, the Archbishop of Spoleto arrived at Montefalco, and sent to the mother abbess the documents which had been already printed respecting the canonization. She stated, from the account furnished her by some of the nuns, that certain prodigies had taken place in connection with the body of the servant of God; that the door which closed in the interior of the choir was observed to open of its own accord; and that there was a movement in the body at the same time, and that the nuns could bear testimony respecting it. As soon as the Archbishop had heard of this, he resolved to enter within the enclosure of the convent, and make the necessary inquiries respecting it. He was accompanied by the usual ecclesiastical authorities. When they arrived in the choir, in the interior of the monastery, where the urn containing the body

of the saint is placed in the wall, which divides the church from the choir, they found the doors open, and they saw through the glass that the body was not in the same position, in which it had been originally placed. The head seemed to be removed from the cushion, and the crown which was on the head was somewhat raised, and did not touch the velvet. The marks on the latter showed where the head and crown had originally been. The veil was not in its ordinary position, but seemed to be open and pushed back. This appeared to have been caused by the movement of the head. The tunic had also folds in it; which showed the motion made by the body, when the change took place in the position of the head. A golden crucifix, weighing eleven ounces, and which was placed on a little pedestal made of velvet, was inclined on the hands, and leaned on the thumb of the right hand. The arm of the cross touched the left hand. The Archbishop, in order to know the circumstances connected with this, ordered Sister Mary Vincent Luciana to be called; who stated, "that on the 27th of May, when they were all in the choir, to recite compline, about five o'clock in the evening, a noise was heard

at the doors which enclosed the urn, as if the bolt, which fastened them, had been drawn back. The doors immediately opened. We were all surprised at beholding an event which seemed to be miraculous. None of the sisters were near the place, and the doors had been closed by a bolt. After compline Sister Mary Augustine, and Sister Mary Gertrude, the sacristan, told me that the body of Blessed Clare had moved itself, and that the crucifix had fallen down. I went to see it, and found that the crucifix, which before was placed on a velvet cushion, which served as a pedestal, had fallen down on the hands. The head was not on the cushion, on which it usually reclined. On the 17th of July last, Sister Mary Xavier, another sacristan, told me that she could not clean the urn in which the body of the saint rested, as it approached too near the iron grating which surrounded it. I went to look at it, and found that it was not only quite impossible to pass my hand between the urn and the grating to wipe away the dust, as was usually done, but there was not even room to put in my finger. The urn must evidently have stirred, for we could always remove the dust in this manner. It required much force to put it in its usual posi-

tion." The mother abbess, and the sacristan, confirmed the above statement.

Although this was of great weight, it did not dispense with the apostolical inquiry. Therefore in a few days, after the sentence had been passed on the heroic virtues, the postulators of the cause asked the Holy Father to send the usual letters directed to the Archbishop, the Vicar-General, and to the canons of the cathedral, to institute the necessary inquiry into the miracles, which have taken place, since the cause has been renewed. These letters contained the form of the oath which the delegate judges should take ; and it was to terminate within two years. The examination of the witnesses, and their depositions were to be sealed, and carefully laid by at the termination of each sitting. When the process was finished, the documents were to be transcribed, and sent to Rome to the Congregation of Rites. These letters were dated October 14, 1850.

CHAPTER VI.

The Inquiry made by the Authority of the Holy See into the Miracles.

The inquiry was commenced on the 22d October, 1850, and continued until the 16th of the following November. It was held in the enclosure of the convent, as the judges had received permission to enter it in order to take the depositions of the witnesses. Each meeting commenced with the usual formalities, the citation of the sub-promoter of the faith, and of the witnesses. The customary oath was administered to them. The questions sent from Rome by the promoter of the faith were read. The examination of the witnesses, produced by the postulator of the cause, lasted until the 8th of November; that of the other witnesses until the 14th. The sub-promoter of the faith required, that persons should be named to examine the body of Blessed Clare. The judges appointed two physicians and five matrons for this purpose; and four of the ecclesiastics, and inhabitants of Montefalco were to assist them. The examination took place on the 15th and 16th

of November. The urn containing the body of Blessed Clare was placed in the middle of the choir. The dress, and each part of the body was examined. It was then replaced in the urn, and sealed with the archiepiscopal seal. The transcribing of the process, and the comparing it with the original, was not completed until the 3d of January. A new order was sent from Rome to inspect the relics of Blessed Clare. This did not take place until the following October. The medical men, who were appointed for this purpose, gave their testimony *viva voce*, and also in writing. The judges held their last meeting on the 21st of November, 1852, when the necessary documents were transmitted to Rome.

The sacred Congregation of Rites, on the 25th November, 1852, declared the process to be valid. The following is the decree. After the apostolical dispensation, and the vote of the consultors, granted on the 10th of the kalends of May this year, the most Eminent and Rev. Cardinal Patrizzi, to whose charge the cause of Blessed Clare of Montefalco is intrusted, having in the meeting held at the Vatican, proposed the following questions :—

"Is the assembly satisfied about the validity

of the process, made in the diocese of Spoleto by apostolical authority respecting the miracles wrought by God at the sepulchre, and also by the body of Blessed Clare, since the veneration offered to her has received approbation? Have the witnesses been properly examined, and have all things been duly performed?" After the Cardinals had maturely considered the matter, and heard the objections of the promoter of the faith, they decided "that all had been properly done." This decree received the approbation of the Holy Father on the thirtieth of the same month.

Such is the present state of the case. Two more miracles must be approved of before they can proceed to the canonization of the saint.

THE VENERABLE FRANCIS DE GHISONE.

St. Paul has told us, that God has been pleased to choose the weak things of this world to confound the strong. A remarkable instance of the truth of the Apostle's saying may be found in the life of the Venerable Francis, named De Ghisone from the place where he was born in the Island of Corsica. The cause of his beatification, and canonization was introduced by virtue of a decree of the Holy See, dated September 27, 1848. The servant of God passed his religious life in the convent of Civitella, in the diocese of Subiaco. He made his vows there on 25th October, 1801, and died there on the 25th January, 1832.

The Venerable Francis is not rendered illustrious, either by his ancestors, or by the extent of his learning. Simplicity of heart, profound humility, love of retirement, con-

stancy in prayer, and heroic patience under continued and painful maladies, are the virtues which have made him pleasing to the eyes of God. Christian heroism forms a singular contrast with the heroism of the world. The victory over oneself, and the practice of heroic virtues during the course of a long life, show more greatness of soul than what is needed for the conquest of countries and for the foundation of empires. Following the example of St. Francis of Assisium, the venerable Francis of Ghisone deemed himself unworthy of the Priesthood, and asked of God the grace not to be called to it by his superiors. God heard his vows, and sent him a disease which formed a perpetual obstacle to his promotion to holy orders. The attacks of epilepsy, which kept him from the priesthood, hindered his being engaged in any social occupation, and banished him from all society. During the thirty-two years that he was a Franciscan he never left the convent but once, and that was to go and thank our Blessed Lady at Genazzano for the epilepsy, which closed against him the gates of the priesthood. He had made a vow to perform this pilgrimage if he obtained the grace he asked for. He never went to the garden of the con-

vent unless when obliged to do so through obedience. To suffer and pray in his cell, seems to have been his entire life. Witnesses worthy of credit have testified that during thirty-two years, when any person entered his cell he found him on his knees in prayer.—When the office at midnight was finished, he was accustomed to ask permission to spend the rest of the night before the blessed sacrament; and when he was not allowed to do so he returned to his cell, and passed the entire night in prayer. He never took his meals or any sleep unless when he was forced to do so through obedience. His cell was filled with marks in the floor, which bore witness to his long and fervent prayers. This was the life which he embraced, and followed with such fervor. His desire was to live hidden in God, but his virtues were so great that they caused him to be regarded as a saint. The inhabitants of Civitella and the neighborhood conceived the highest opinion of his merits. Bishops and priests, both regular and secular, came to the convent to consult the man of God, to become acquainted with him, and to receive edification from him.

The reputation which he left behind him caused many to be anxious for his canoniza-

tion. The inquiry into his sanctity, his virtues and miracles, was begun by the ordinary of Subiaco, in 1844, and presented to the Congregation of Rites. The rules require that two years should elapse between the presentation of the process made by the ordinary and the signing of the commission for the introduction of the cause. Pius IX. granted a dispensation from this rule, on the 27th of September, 1848. Since that time, several decrees have been issued in accordance with the laws regulating this matter.

CHAPTER I.

A Short Account of the Life of the Venerable Francis.

This servant of God was born near Ajaccio, on the 17th of December, 1777, of poor but honest parents. His father's name was Martin Muechieli; he died shortly after the birth of his son. His mother, who was called Anne, was very careful respecting the education of her child. Under the special inspiration of God she offered him to St. Francis of Assisium. A Franciscan conducted the school, which had been erected for the

education of the children of the neighborhood. The pious mother gained admission for her son into this establishment, and used all her efforts to cultivate the piety and virtue which he showed even at this early age. His constant wish, "Can I be a saint! How I long to become one!" expressed the desire which then filled his mind. The inhabitants of the village are even now wont to observe, "Would that I could become a saint, as Francis Muechieli used to say."

When he was nearly twelve years old, the religious took him into the convent to serve mass. His mother and his relatives were much pleased at this. His kind disposition, his piety, and the eagerness with which he performed every thing connected with the church, gained him the good will of all in the convent. He gave indications of his future sanctity even at this early age, when he learned to recite the office. The choir, and the saying of the Psalms, afforded him the greatest delight. In constant union with God, day and night he was on his knees before the blessed sacrament. He could not be taken away from this beloved occupation, unless the commands of his preceptors or of his mother required him to go elsewhere. He served all

the masses that were said in the church, with piety and angelical modesty. Being gifted with a good voice, he took pleasure in singing the Psalms, or some pious canticles. He was so humble and patient that nothing disturbed him; he would not, however, tolerate for one moment any thing wrong or improper in his fellow students. He constantly used bodily mortification at this period of his life.

When his mother died, he resolved to embrace the religious state; but his desires were for a short time frustrated by the breaking out of the revolution and the suppression of the convents. He therefore retired to his sister's house, and found there some alleviation for his sorrows, in making statues of the saints of the order of St. Francis. When the terrors of the revolution ceased, his relations advised him to set out for Rome, where he had an uncle who was much esteemed by all his acquaintances. He was much pleased with this project, for there the venerable servant of God hoped to have less difficulty in fulfilling his most ardent wishes, and believed he could find there an opportunity of entering a convent. Having consulted his uncle, who seemed to favor this journey, he regu-

lated all his affairs in Corsica as if he were never to return there again, and arrived in Rome in the month of May, 1798.

His uncle was anxious that he should learn the trade of a cabinetmaker. But Francis, who had no pleasure in the things of the world, was found much oftener in the church than at his work. His austerity, and the purity of his life, spent in solitude and in retirement from the world, showed clearly that his feelings tended towards the convent. On one occasion, when his fellow-workmen wished him to cut a board on which there was a painting of the blessed Virgin, he refused to allow the saw to touch a plank on which there was a likeness of the Mother of God. When his uncle perceived what the inclinations of Francis were, he brought him to a Franciscan father who was a Corsican, a man of high repute, and esteemed for the good advice which he always gave. Francis opened his heart to this good father, and told him the ardent desire he had, since his earliest years, to enter the order of St. Francis. This pious man not only approved of his intention, and felt satisfied with his vocation for a religious life, but also removed his uncle's objections respecting the matter. The superior

of the order, filled with admiration for a young man so humble, so simple-hearted, and so well prepared to become a member of the seraphic body, consented to his immediately entering on his novitiate. The pious father whose acquaintance he had made at Rome, sent him for this purpose to the convent of Civitella, on the 29th December, 1799. He stated in a letter, "that he sent them a young man of great promise; he was indeed a little saint, and perhaps would render himself more illustrious by his virtues than blessed Thomas of Cori." The venerable servant of God took the habit of St. Francis on the 24th October, 1800. He assumed the name of Francis-Maria; but in consequence of his little stature, he was usually called *Franceschino*, or little Francis.

Such were the means that God made use of to introduce Francis into the seraphic order. Like a tree once more planted in its native soil, he now brought forth fresh fruits of piety and holiness. During the year of his novitiate he was constant in the discharge of all his duties. He was much in prayer and in solitude. He performed acts of mortification, and fulfilled all the commands given him. His solemn vows were pronounced on the

25th October, 1801. He became a member of the convent of Civitella, and by the holiness of his life he acquired the respect of all, both in the convent, and outside its walls. The superiors soon concluded that his virtues rendered him a fit subject for the priesthood, and presented him to Cardinal Galeffi, the commendatory abbot of Subiaco, for tonsure and minor orders, on October 20th, 1805. He had passed such a good examination before the cardinal, that his superiors ordered him to prepare himself for the priesthood. But God, who had called him into the seraphic order by such wondrous means, resolved that the virtues of St. Francis should be represented in him. Humility, simplicity, gentleness, and a dislike for all worldly things, were to be in an especial manner exemplified by him. When Francis received the orders of his superiors to prepare for the priesthood, he meditated on the example of St. Francis of Assisium, who, although rich in merits and virtues, asked of God to be kept from entering this holy office during his lifetime. Comparing his own position with the wondrous sanctity of the patriarch, he was seized with such respect for his angelical virtue, that he fell on his knees and asked of God to permit

him to endure the greatest afflictions, and the most insupportable trials during the remainder of his life, should he not require him to become a priest. If the saint did not deem himself fit to bear this burden, which is too weighty even for angels, he dreaded being called to such a high and holy office. He asked the Blessed Virgin to assist him in his undertaking, and made a vow to go on a pilgrimage to Genezzano should he through her intercession obtain his request.

God accepted the sacrifice, and heard the fervent prayers of his servant, and allowed him to suffer from violent attacks of epilepsy during his lifetime. This rendered him not only unfit for sacred orders, but for any domestic employment which required labor. He was merely able to lead the novices to the garden for their usual recreation, or to occupy himself in spiritual conversation with those who came to make retreats in the convent. Thus his life rolled on in calmness and quietude, for nearly twenty-seven years. He remained in his convent even during the suppression of the religious orders in Italy. He never went outside its doors but once, to accomplish the vow which he made to the blessed Virgin. In his solitude the violence of

his disease left him no rest. It hindered him from doing all, that charity would suggest, for the glory of God and the good of his neighbor. It obliged him even to give up, in accordance with the command of his superiors, the practice of prayer, and the maceration of his flesh, which had afforded him such spiritual delight in his retirement. He passed his life in a perpetual offering of patience, in conformity to the will of God, in profound humility, in simplicity and angelical innocence, until, rendered illustrious by sanctity and made glorious by supernatural gifts, he slept peacefully in the Lord, on the 25th of January, 1832, aged 55 years.

CHAPTER II.

The Virtues of the Venerable Francis. His Love of Prayer. His Devotion to the Blessed Sacrament, and the Mother of God. His Patience.

The process instituted respecting the virtues of the venerable servant of God, comprises the examination of several witnesses about his virtues, theological and cardinal, in conformance with the rules established for the act of canonization. It would be impos-

sible to refer to all these in detail. Only a few will be mentioned; and a commencement will be made by referring to his indefatigable love for prayer.

It has been already related how his mother, when he was yet a little child, made him frequent the church of the Franciscans at Ghisone, and how he excited the admiration of the faithful by the assiduity and fervor of his devotions, which he offered up before the altar of the blessed sacrament. Whilst at Rome, where he spent six months before his entering the convent, his whole delight was in visiting the churches and in prayer. It may indeed be truly said that, carrying out literally the precept of St. Paul, he did not cease to pray, either by day or by night, during the thirty-two years he spent in Civitella. At the reciting of the holy office, and at the prayers of the community, he was usually the first to enter the choir and the last to leave it, unless when the attacks of epilepsy obliged the superiors to forbid his coming there. He had also private exercises of his own, which he never omitted saying. These he performed either in his cell or in the church before the altar of the blessed sacrament. If a person entered unexpectedly in-

to his cell, no matter at what hour of the day, he found him on his knees in the middle of it, praying, with his head bowed, which was his constant position. In the cloisters of the convent, he showed how continually he was in a state of recollection, and as if he always lived in the presence of God. The superiors could never obtain from him a promise that he would not stop before every crucifix, and pious picture which happened to be in the corridor where he usually walked. Piety even made him forget obedience. In all his occupations he was engaged in prayer. When his malady did not hinder him from dining in the refectory, his attention was directed to the spiritual reading with such earnestness that he neglected to eat. When he was obliged to take his meals in private, his loss of the reading was felt very much by him. His chief object seems to have been, never to lose a single moment without being engaged in prayer. It was on this account that he never left his convent for the sake of recreation, and did not even go into the garden that was within the enclosure. He passed the greatest part of the night employed in the same manner. At the conclusion of the divine office he asked the permission of the su-

perior to pass the remainder of the night before the blessed sacrament. If this was not allowed him, he performed in his cell what he could not do in the church, and spent his time in prayer and in meditation. He would never go to bed to take even a moment's sleep, unless the express command of his superiors obliged him to do so. The floor of his cell, made of brick, was filled with furrows, from his constant occupation. His position in prayer shows his faith. He was always on his knees, without his body receiving any support, his hands crossed on his breast, his head without any motion, like a statue, bowed towards the ground. So great was his modesty, his angelical piety, and the elevation of his soul, that nothing could disturb him in his contemplation of divine things.

His devotion to the holy eucharist seems almost miraculous. As his disease prevented him from filling any office in the convent, he found no greater pleasure than in offering up his prayers at the altar of the blessed sacrament. He passed entire days there. He might be seen kneeling before it, with his hands joined and his head inclined, in the attitude of the deepest veneration. During the winter nights, when the religious, after

matins, went to warm themselves before the fire when they left the choir, the venerable servant of God deprived himself of this, deeming it a higher privilege to visit the blessed sacrament. His devotion at the holy sacrifice of the mass, was of the same character. He assisted at all the masses that were celebrated in the church, when his malady permitted him. It was his greatest delight to be allowed by the superiors to serve them all. He received holy communion twice during the week, after going to confession, each time, and after having prepared himself with the greatest possible devotion. When he was confined to his cell through the attacks of the epilepsy with which he was afflicted, as soon as he was able, after the signal for mass was given, he went and asked permission of the superior to attend at it. His greatest privation was in not being permitted to do so. Father Bernard, his confessor, gives the following testimony: "When confined to his room through obedience, and he could not hear mass, he used to ask permission to be allowed to hear *even one mass*." His reverence for the blessed sacrament was equal to his piety. It has been stated how he always remained on his knees when in its

presence. He never quitted the altar without making profound adorations and prostrating himself almost to the ground; and he repeated the same on leaving the church. When he passed before the altar he acted in the same manner. If a priest entered the sacristy, after saying mass, he bowed himself before him, and kissed his feet in adoration of the eucharist which he had consumed. When he was seized with attacks of epilepsy in the church, he was usually carried to his cell; but even then he inclined his head on passing before the blessed sacrament, though afflicted with sufferings which seemed likely to put an end to his life.

He also showed other marks of his respect for the holy eucharist. He kept with the greatest care every thing connected with the altar; and he saw that the lamp always burned before the blessed sacrament. When he was sacristan, he placed before the priests who came to say mass in the church for the first time, the instructions of St. Birgitta about celebrating it worthily. He would never allow any irreverence or idle words to be spoken in presence of the eucharist. Several witnesses made their depositions respecting this fact. "When I passed," says one

witness, "with a *zucchetto* on my head, before the altar—as I had some things in my hands I could not take it off—Brother Francis came to me, crying and saying, 'the angels prostrate themselves before their Saviour, filled with respect — men pass before him without showing any reverence.'" "As I was sitting," states another person, "with my legs crossed before the altar of the blessed sacrament, according to my usual habit, the venerable servant of God, anxious to show me the impropriety of such a careless manner in the presence of God, spoke to me with much zeal; this mortified me much; when I turned towards the high altar I saw him prostrate on the steps, striking his breast, as if he were doing it for me." "He was greatly afflicted," adds another witness, "if he beheld any person passing before the blessed sacrament without bending his knee to the ground. He usually reprimanded all whom he did not see perform the necessary reverence; and when, in obedience to the commands of his superiors, he abstained from speaking to those who acted with this seeming irreverence, his deep sighs showed how much he felt."

The Venerable Francis had, during his childhood, a tender devotion for the blessed

Virgin; and in the act of his religious profession he made to her a special offering of himself. The attack of epilepsy, which prevented his becoming a priest, he looked upon as a special favor granted him by the mother of God; and his gratitude increased his devotion to her whom he always called his mother. So great was his filial love that he never commenced any thing, or spoke to any person, without going on his knees to say the angelical salutation. He recited also the little office of the blessed Virgin, and the rosary. He used to pass many hours before a statue of the blessed Virgin, which was near the cell of the blessed Thomas de Cori. He finished all his prayers and all his actions by fervent ejaculations to the mother of God. Whenever he saw a painting of her, he made a profound reverence before it. His greatest joy was to speak her praises, or to sing hymns in her honor, which he had composed himself. Whilst suffering from the effects of the epileptic fits, he has been heard to sing most sweetly the *Magnificat*, or the Litany of Loretto. When well, he invited all to join with him in the same pious work. He delighted to lead the novices to a chestnut tree, which was in the garden, to pray before a statue of

the mother of God, which was in a hollow of the tree. He might be often seen before a painting of the blessed Virgin talking familiarly with it, and in the midst of this he would seem to be raised from the ground.

The patience with which, during thirty years, he endured the fits of epilepsy, seems worthy of admiration. At first they attacked him only once a month; soon they became more frequent. He might be seen covered with contusions, from the effects of them. Yet he was quite calm and serene, submitting himself entirely to the will of God, without uttering one word of complaint, or murmuring at the dispensations of Providence. He looked upon his afflictions as a gift which God had bestowed on him to enable him to make some expiation for his sins, and to merit life everlasting. He called them his friend and his brother. He returned thanks to God for them, and would never pray to be delivered from them. He always said that his sins deserved greater sufferings, and when he was allowed a moment's repose, he fell down on his knees to pray. He made use of every possible means to chastise his body and to bring it into subjection. His fasts were continual, and he never would have taken

any nourishment or sleep, unless he had been forced to do so by his superiors. Then he only partook of the most common food, and in very small quantities. During the last years of his life, he always dined in his own room, in consequence of his malady. When able, he always went for his dinner himself; or if the persons whose duty it was to bring it to him forgot to do so, he generally knelt down to pray. He was often found in this position when the other members of the community were going to vespers, waiting until his scanty meal should be served. He made constant use of the discipline; and his garments, all covered with blood, are preserved in the convent at Civitella. His bed was some straw, placed on the ground, where he was wont to take a little rest when compelled to do so. At other times, he usually passed the entire night on his knees in prayer, either in the church or in his cell.

The life of this servant of God presents a remarkable instance of silence and solitude. He never spoke but in reply to the questions that were addressed to him; he never listened to any conversation but to what was either absolutely necessary, or was calculated to afford him spiritual instruction. He

passed all his time in prayer. He guarded his eyes with such care that he did not even know any of the other members of the convent by sight, except his confessor. During his entire life, he never sought for consolation, or enjoyed any recreation.

He constantly prayed for the church and for the pope. His grief was great when he found the church was oppressed with trials and tribulations; and his ardent desire was that all men should be gathered within its fold. Amongst the supernatural gifts bestowed upon him, his prophecies respecting the sufferings of Pius VII. are not the least remarkable.

CHAPTER III.

Letters of the Venerable Francis.

Only three letters have been found which were written by him. These are addressed to Philip Moraschi, of Subiaco. The first treats of the fear of God; the second speaks of the hunger and thirst which the Christian should have for justice; and the third relates to the love of our Saviour.

The first letter is dated the 23d May, 1807. "May our Lord give us his holy benediction. Many thanks to God. I would recommend to you, my dear brother, a holy fear over all your actions, for this is a sure sign of great love to God. It is on this account that the holy Scripture says, 'Blessed are those who are always in fear.' The fear I speak of is that which we should have of not offending God, and of not turning to good account time, which flies so rapidly. Whoever possesses this, is circumspect in every word, and in every movement of his body; for he always remembers that God is in every place and always sees him. He never trusts in himself, but is always in dread, and places his confidence in God. Endeavor to keep yourself in this holy fear of offending God, and of not being able to do any good. Have, at the same time, a sure confidence in God, who is more desirous to pardon than to punish us, especially when one does his best to perform all that he can, and in accordance with the lights which his conscience affords him; for there is no sin when there is no malice in what we do.

"I enclose in this letter the prayers which you sent me, after correcting them as well as

I could. You can, when you have time, copy them in more legible characters, so as to be able to recite them more easily—when you have any leisure, especially before going to bed. Respecting what you say, I had intended to visit our mother of sorrows; but we are so few in choir, that I cannot leave the convent at this time. I hope, with the help of God, soon to be able to accomplish my wish. I also recommend to you peace of mind. Do not be disturbed with any trial that may come upon you, or with any contradiction you may meet with. Take every thing as coming from the hand of God, and remain in the enjoyment of tranquillity; for those who enjoy this have already a foretaste of heaven. Make every effort to preserve it; be content and fear nothing. God is continually with you. I wish you and your family every happiness, and the peace of our dear Lord and Saviour, whose poor servant I am.

"Francis Mary of Ghisone,
"*A Miserable Sinner, and an unworthy Cleric of the Convent of Civitella.*"

The second letter is dated 13th of August, 1807. "Praised be Jesus and Mary. May God give us his blessing. Infinite thanks to

our God. 'Blessed are they that hunger and thirst after justice, for they shall be filled.' Let us strive, my dear brother, to be of the number of those happy ones who thus hunger after God. Let us always endeavor to preserve this constant hunger, without taking any pleasure in the things of the world. Let us take every thing as it happens, for our exile will soon be at an end, and we shall obtain the object of our desires, even the joy of our well-beloved Jesus, forever in heaven. Would that I had words to describe what God has prepared for those that truly love him, and serve him in joy and peace! When our Lord appeared to his apostles, his first words were, 'Peace be to you.' Whoever has not this peace, were he the first monarch in the world, he will live in a constant hell. He who, on the contrary, enjoys this peace of mind, has already the pledges of heaven. And although he finds himself in a sea of temporal miseries, he will be always content and filled with peace; for he will be able to say, 'What pleases God, pleases me!' and our Lord fills him with a peace and joy which no language can explain. Let us endeavor continually to preserve this peace of mind. The best proof we can have that we truly

love God with all our heart, is when nothing can disturb or harm us, and when we accept with peace, from the hands of God, both prosperity and adversity. Let our continual study be to learn never to feel any trouble. What I recommend you evermore, is to be hidden in God, and content, without desiring any temporal prosperity. When your thoughts are assimilated to those graces of God, you will feel happy and at peace. Then is there a solid and real joy. Let us accustom ourselves to this sweet and gentle nurture, and our soul will soon find itself strong, and filled with the greatest desire of hearing others speak of God, and of speaking about him to them; and of uniting ourselves more closely with him, and of enjoying his everlasting treasures. There is one thing I would remind you of: that our enemy has raised his banner against us, to take away from us this peace of soul, that you may be in sorrow and trouble, and no longer enjoy this tranquillity with God. But the holy Virgin, our only Mother, our Mother of Mercy, is engaged on your behalf. She is desirous of defending you, and of repressing the enemy, if you will only make good use of what we have written. Be ready, and fear not; for it

is not you who fight the battle, but the Mother of God. Often hold intercourse with her. Make known to her all your wants, all your present sorrows, and you will see how this merciful Mother of God will make you become stronger, and more desirous of pleasing him, and of having peace and contentment with him. Thus the enemy will be overcome. Console yourself, then, and fear not; and, saluting you with affection, I leave you in peace with our Lord. Your poor brother,

"FRANCIS MARY OF GHISONE,
"*A Miserable Sinner, and an unworthy Cleric of the Convent of Civitella.*"

The third letter is much shorter than the others. It begins with the same expressions. "Praised be Jesus and Mary. Many thanks to God, my dear brother. Let us not become cold in our love to Jesus; for love to him is the marrow of perfection, and is the most powerful instrument by which we can overcome and weaken the power of the enemy of souls. Whoever loves Jesus with his whole heart, is strong indeed; and the enemy before him is as weak as an ant before a lion. Such is the power of this love, that it takes from the fiery dragons of hell all their

strength. Let us endeavor, my dear brother, to love Jesus more and more. Let us bear with patience all that contradicts us, through our love for him. Let us rejoice in having the happiness to suffer something for him. Saluting you with all affection, I leave you in the peace of Jesus Christ."

CHAPTER IV.

Objections against the Virtue of Obedience.

In 1848, when the introduction of the cause before the Congregation of Rites was under discussion, the promoter of the faith, in accordance with his usual custom, urged many objections in connection with the virtue of obedience. He stated that the Venerable Francis did not always practise it. Besides the constant admonitions that were given to prohibit his stopping before the pious statues in the convent, and to which he paid no regard, another fact also was adduced against him. The superior of the convent, wishing to put the servant of God to certain trials, commanded him to obey a secular priest who was staying in the house.

Francis kept a profound silence, and threw himself on his bed at full length. The guardian was surprised at this, and reprimanded him rather sharply, saying he was in a state of delusion and error. He left the chamber, and in a short time called him into the chapter-room and renewed his orders. Francis, without uttering a word, threw himself on the ground at full length. The guardian again reproved him, saying he was deceiving himself, and immediately went away.

The difficulty connected with this, is to determine if a religious can, by the will of his superior, be put under the direction of a secular priest. Before examining this question, it is necessary to state that this priest was suspected of quietism. Having had a long correspondence with a person whose director and confessor he was, and who was accused of entertaining the same error, he was tried before the proper ecclesiastical tribunal, and being found guilty, was sent to spend five years in the convent of Civitella. During his stay, he suggested to the guardian, the superior of the convent, that Francis was under an illusion, and stated as a proof of this, the frequent sighs which he uttered in his prayers. All who heard these considered

them as marks of his devotion; but this priest called them shrieks, and asked the guardian to allow him to act as director to Brother Francis, and to test his sincerity. The guardian called Francis, and desired him to submit himself to the priest as his superior. He excused himself, saying he was not a religious. The guardian paid no attention to this, but issued a second order, to which the brother made no reply, but threw himself on his bed. The priest invested with authority, soon began to exercise it, and forbade Francis to kiss the pictures and statues, or to pray before them. With these commands the brother did not comply. He then ordered him to think no more of God. To this Francis quickly answered, "May God keep me from ever forgetting him! How could I exist without thinking of him!" Such a reply was considered as a formal act of disobedience, and he no longer wished to hear the confessions of Francis. "When," says the promoter of the faith, "we take these circumstances into consideration, and also remember that on the following day, when the guardian renewed the command in the chapter-room, and the answer of Francis was that he could not obey, we must begin to suspect the real virtue of

the saint, and to fear either deception, or that Francis was laboring under an illusion; especially when we find him so meek and so patient under all his trials, and under all the reproaches that were heaped on him from time to time." In reply to this, it may be said that to desire a person to think no longer of God, is to order an impossibility; and that such a precept would be contrary to the divine law, for the first commandment is to love God with all our heart and with all our mind.

The other question remains now to be considered: Could the superior oblige Francis to put himself under obedience to a secular priest?

The Franciscans, like the other religious orders, only promise obedience to their proper superiors. They do not engage themselves to submit, if it be not in conformity with their rule. In accordance with this, the religious are bound to obey the guardian of their convent and the general of the order—who in his turn promises obedience to the pope. "Francis promises obedience to Pope Honorius and his successors canonically elected, and the Roman church—and the other brothers are bound to obey Brother Francis."

Thus we read in the rules of the order. The constitutions also prescribe that the general, the inferior prelates, the provincials, the guardians, and the vicars, should be members of the order, and, in their absence, the member of the order next in point of rank, should exercise authority. The vow which each member makes: "I promise obedience to my superiors," proves also the same point. It would appear that the guardian of Civitella had not power to commit the direction of one of his subjects to a secular priest; and that the brother having made a vow of obedience only in conformity with the rule, was not obliged to submit to the command. A religious is bound to obey his superior in accordance with the rule, and within the limitations of the rule. All human obedience has necessarily two limits: the thing commanded should not be intrinsically bad; and it should not be contrary to the rule or the religious state. These principles which are taught by all theologians, fully justify the Venerable Francis. The guardian issues orders which are contrary to the rule. To this he replies with modesty, "This priest is not a member of a religious order." The superior insists; he is silent, and shows, by his lying down on

his bed, how unjust the command is. He endures with humility the most severe reprimands; but he does not absolutely refuse submission. His new director bids him follow him, and he obeys. He orders him not to kiss the cross or the statues; he keeps silence, through respect for the sacerdotal character. All this seems an example of real perfection.

With respect to his kissing the pictures when forbidden, it would appear that it arose from forgetfulness; for he often went to the superior to ask pardon, and also added that he did not remember he had been desired not to do so. His want of recollection seems to have arisen from his malady. It would appear that his desire was to obey; but so deeply occupied was he with serving God, so carried into raptures was he by his devotions, that when he saw a crucifix, or passed before the altar of the Blessed Sacrament, he forgot every command which had been given him. If there appears to be any disobedience on his part, it was caused by his disease, which made him lose his memory; and also by the habit which he had contracted of kissing a crucifix wherever he saw it, and of making

profound genuflections whenever he passed before the Blessed Eucharist.

This must be deemed a sufficient answer to the objections made by the promoter of the faith. So constant was the spirit of prayer which the Venerable Francis possessed, so profound was his humility, so great was his detachment from worldly things, so wondrous was his love of poverty and of solitude, that the love of God absorbed his entire soul.

CHAPTER V.

Death of the Venerable Francis.

A LIFE so perfect as that of Francis, flowed on in a state of innocence. Confessors could not find any matter for absolution. His continual prayer, his austerities, his abstinence, his mortification, and his angelical purity, deserved to be crowned with a holy and glorious death. His fervor seemed to redouble itself, as he found the time of his exile about to draw to a close. His heroic patience, and his wonderful submission to the will of God, burned with greater brightness in the last days of his life. His constant attacks of

epilepsy left him no repose; and he seemed as if he were every moment about to give up his soul to God. One of the witnesses states that he was in his room a few days before his death. "I saw him," he says, "lying on his bed of straw, which was on the ground, quite patient and resigned. He wished to kiss the hand of the priest of Civitella, who was with me, and asked him to pray for him. He took his hand, and said, 'How happy would it be were we both to die, that we might go to Paradise! what joy, what glory, will be there!'"

He anxiously desired the last sacraments. After his confession, he wished to be carried into the church that he might receive the viaticum; and the guardian had him brought there by two brothers. He assisted at mass, which was celebrated by the guardian, and communicated with the greatest fervor. Two days after this, he received extreme unction. Although constant attacks of epilepsy usually produce stupidity, it was not so with the servant of God; for he preserved his calmness and serenity to the end. He was enabled to perform all his devotions with a fervor and exactness which excited the admiration of those who waited on him. After having foretold the exact hour in which he would

die, he breathed his last; and the priest who assisted him in his dying moments, recited: "I rejoiced at the things that were said to me: we shall go into the house of the Lord."

He died on the 25th of January, 1832, at three o'clock in the morning. As soon as it was known that he was dead, all in the convent went into his cell, to get whatever they could find, as a relic. The concourse of persons who visited the church during the five days that his body was exposed there, was very large; and would have been much greater, if the rain, the bad roads, and the time of the year, had not prevented very many from coming. Amongst those who came to the funeral, many were distinguished for their wisdom, prudence, and piety. All seemed desirous to obtain even the smallest piece of the habit of the servant of God, or some object which had belonged to him. Such was their anxiety, that the body had to be removed into one of the side chapels, to be covered with a new habit. It did not show any sign of corruption, but emitted a sweet perfume. The odor of violets came from his mouth. His look inspired piety; his face preserved its color, and his entire body its flexibility. The wound which he had in his leg during

his lifetime, closed, and smelled so sweetly that many persons desired to kiss it. Several miraculous cures took place. A man who had a severe illness and could scarcely walk, was suddenly healed whilst he prayed fervently before the remains of the servant of God; and he was able to walk to his house, which was situated a mile from the church.

During his lifetime the servant of God had been endowed with many miraculous gifts. He told Cardinal Galeffi the vicissitudes which would take place in the reign of Pius VII., and enumerated all the particulars connected with them. In 1809, when Pius VII. was carried away prisoner from Rome, Francis foretold his return, and the glorious triumph of the church a few years afterwards. Many other circumstances were also revealed to him, when they were taking place in other parts of Europe. During the insurrection in Romagna, in 1831, he said there was nothing to be feared, as it would be soon put down. He also told, as has been already mentioned, the day on which he should die. Six months before the death of his uncle, he wrote to him to give up all the things of the world, as he would soon be no more. He was once asked to pray for a man who was very ill, that he

might recover his health. He told his brother that he would recommend him in his prayers to the blessed Virgin, that he might have a happy death. On another occasion, he told an inhabitant of Tivoli who was a great benefactor to the convent, what some evil-disposed person was committing on his property, which was thirty miles distant, and asked him to pardon the man. He spoke to three different persons of their secret faults, and urged them to perform penance for them. He told another man every thing that he had done since he was a child, and which he could not possibly know from any human means. During his prayers he was constantly in ecstasy. His knowledge of spiritual things manifested itself when any person spoke to him respecting them; and there are also several instances of cures and miracles wrought through his intercession.

Francis had a great reputation for sanctity. All testify that during his lifetime he was looked upon as a saint, by the most prudent, most learned, and most distinguished men of his day. Cardinal Galeffi, the commendatory Abbot of Subiaco, used often to go to Civitella to consult him on the most important matters, and to be edified with his conversa-

tion. The bishops of Tivoli and Segni found much delight in his company. All who came to the convent were anxious to see him; and the guardian had often letters from Rome and Naples asking for his assistance, and for his prayers. This reputation for sanctity, which attended the servant of God both during his lifetime and at his death, has not yet ceased. The visits which are constantly paid to his tomb, and the care with which his relics are preserved, are proofs that he is looked upon as a saint.

The progress that has been made in the beatification and canonization of the saint has already been stated. The cause has been introduced before the Congregation of Rites, and the necessary faculties have been granted for carrying it on.

THE VENERABLE STEPHEN BELLESINI.

On the 15th of January, 1852, Pius IX. signed the commission for introducing the cause of Stephen Bellesini before the Congregation of Rites, though not quite twelve years had elapsed since he died at Genazzano, a victim to the zeal which he displayed on behalf of his parishioners, who were nearly decimated by an epidemic.

The introduction of a cause for beatification depends on the nine following conditions :—

1. Ten years must have elapsed since presenting to the Congregation of Rites the inquiry made by the ordinary, and the proofs respecting the virtues of the servant of God, unless the pope grants a dispensation. 2. The decrees of Urban VIII. require that the cause be proposed in a general assembly of the congregation held in the presence of the pope; and a dispensation is also required

before it can be brought before an ordinary congregation, where the consultors are not present. 3. The writings of the servant of God, if he have left any, must be examined. 4. Kings, princes, or other persons placed in public authority, must ask for the beatification. 5. The process which has been made by the ordinary must also be presented to the Congregation. 6. All these processes must be made in conformity with the rules established respecting them. 7. They must prove fully the virtues and the miracles. 8. There must be no obstacle to the introduction. 9. After the expiration of the ten years, the bishop must give further testimony respecting the increase of the public fame of the servant of God.

Shortly after the death of father Stephen Bellesini, the reputation which he had left after him, and the miracles which were performed through his intercession, caused it to be generally desired that he should be canonized. Three judicial inquiries were made in the city of Trent, where he was born, and where he passed the first years of his life, until 1817. Two cardinals, amongst other persons of distinction, appeared as witnesses. Those processes were presented to the Con-

gregation in 1845—though ten years had not elapsed. The holy father permitted the cause to be brought before an ordinary meeting in the year 1852. Forty-four cardinals, bishops, and generals of religious orders, supplicated to allow the introduction of the cause. Pius IX., who, as bishop of Imola, had made the request in 1846, signed the permission as pope, in 1852.

There are three periods in the life of the Venerable Stephen Bellesini. The first embraces his early years, until 1817. The second refers to the time he spent at Rome, as master of novices, and the zealous advocate of religious discipline. The third, the years he passed at Genazzano, practising the common life in his convent, and fulfilling his duties as parish priest.

The zeal which he showed in the Tyrol during the dispersion of the religious orders, is very remarkable. Bellesini was in the convent at Trent when the decree was issued for the suppression of the monasteries. The enemies of religion complained that education made but little progress when it was under the bishops. They therefore withdrew it from them, and placed it under the civil power. They organized normal schools. The

masters of these propagated impiety, and wicked doctrines. Father Stephen Bellesini saw the evil consequences that would follow, and that Catholic schools would be the only means whereby faith could be kept alive in the country. These he opened, in opposition to the government schools, making no charge for attendance. The government took offence at this, and dismissed Bellesini from his school. He immediately opened another, in the house of his brother, and also gave encouragement to some mistresses, who followed his example. When the occupation of a foreign power terminated, in 1812, the Bavarian government rewarded Bellesini, by making him director of all the elementary schools in the principality of Trent.

CHAPTER I.

First years of Bellesini.—He enters the Augustinian Order.—Catholic Schools.

Stephen Bellesini was born at Trent, November 25th, 1774, and was baptized in the church of St. Mary, which is rendered so illustrious by the sessions of the Council of

Trent being held there. His father was a notary. His mother, who was a pious woman, brought up her children in the fear of God. At her death, she was attended by her son, who was then both a priest and a member of a religious order. She asked of God the grace to be permitted to die on Christmas night. Her wish was granted, for she died at midnight. So great were the advantages which the child obtained from the lessons of his mother, that the parish priest had no difficulty in permitting him to make his first communion when he was seven years old. At the age of ten he was confirmed, by Peter, count of Thunn, bishop of Trent. Bellesini made all his studies at the college of his native city, living at home until he was sixteen or seventeen years old, when he entered the Augustinian order. His father at first was opposed to this, but he soon yielded to his entreaties. In 1790 he was sent to the novitiate at Bologna, and at the expiration of a year he made his vows. His piety and his talents caused him to be an object of special interest, and he was sent to Rome, to make his studies in philosophy and theology. He was particularly distinguished in his classes, and obtained the honors of pro-defendant,

which is not given in the Augustinian order but to the most remarkable men. In 1797, Bellesini returned to Bologna, for the higher courses of theology; but he was obliged to leave when the armies of the French republic entered Italy, for one of the first orders issued by the military authorities was the expulsion of the religious bodies from the Roman states. It was with a deep feeling of regret that Bellesini quitted his home at Bologna, and went to take refuge in Trent, with the Augustinians of St. Marks, who received him with kindness.

Though he was only in deacon's orders, his superiors employed him in preaching. His sermons were attended with good results. When he was old enough, he was ordained priest by the bishop of Trent. He was obliged to be carried to the cathedral in a litter, for he had just recovered from a long and dangerous illness. The judicial inquiry attests the zeal which he showed in preaching, and in hearing confessions, and the holy example which he gave all, by his piety and penitent life.

The change of government opened a new field of labor to the servant of God. In 1809, an imperial order having suppressed

the religious bodies in the Tyrol, the Augustinians at St. Marks were obliged to quit their house, except four, who obtained permission to remain. Bellesini was one of these, and he consoled himself by pursuing more steadfastly the work of the ministry. But even this he was soon obliged to give up, for the new government prescribed an oath, to be taken by all priests who exercised their public functions. This he refused to do, and was compelled to preach no more. At this time he conceived the design of establishing his schools, in opposition to the government. "These," states the process, "were a counterbalance to the schools established by the politicians; and when the servant of God was forbidden by the government to preach, he resolved to bring up the young children in the true principles of religion, and thus preserve them from the dangers of perversion." Their good order excited general admiration. So many boys, and young girls, attended them, that the house could not hold them all, and he was obliged to find another. He trained masters and mistresses, to teach in accordance with the method he had established. He caused the acts of faith, hope, and charity, to be printed,

that the children might say them before they went to school; and he provided a large supply of pictures and small books, to present to them, to encourage them to attend and to follow their studies. He also gave them some bread, every morning, during this period of great distress. He was very careful in his selection of mistresses, and having found out that one of them only desired to gain the salary, and that she was not sufficiently instructed to discharge her duties, he thanked her, and told her he did not require her services. These schools were altogether gratuitous, and they cost Bellesini, some years, ten thousand florins.

Amongst the children, there were some so badly clad that the masters did not like to keep them. These he took and formed into a separate school, which he taught himself. Whilst he was thus engaged, insults and scoffs were not wanting; for the politicians, jealous of the success which attended his schools, whilst their own were deserted, asked the government to suppress them. He was in the habit of visiting the parents, to ask them to send their children. He fixed regular days for their going to confession. They were prepared for this, by being taught

to make acts of the theological virtues, and of contrition, and to examine their consciences. He brought them to the church, one class after another, and a master or a mistress attended on each. Towards the end of the year, he usually made a distribution of prizes, to which he invited the public. Some persons in good circumstances, who used to send their children to his schools, made, on these occasions, presents, which he always sent back.

His charity was not less remarkable. His niece states, "that on one occasion several poor persons came to borrow some money from him, and brought with them baskets, which seemed to be full, and which the servant of God retained as pledges. These he usually gave to my mother to take care of; and on opening them, they were found to contain only old clothes, which were of no value. He made no complaint respecting the frauds which had been practised on him. When my mother desired him to be more careful for the future, he replied that he did not believe that those who came to him were to be blamed for deceiving him. I remember being told how he often gave away the clothes he had on him, and how he came

back to the house without a shirt. My mother said he should be more sparing of his shirts, he had so few of them. He replied, that, having no money to give a poor man, he parted with these. Speaking of the expense of the schools, she added, that but for the special dispensation of Providence, they must have been reduced to beggary—the schools cost them so much—and they were obliged at the same time to maintain not only the officers, but also several of the soldiers. Although my father was sorry when my uncle left us, yet he thought it was time he should go, or he would have spent all our patrimony. His life was that of a penitent. He ate very little, and often brought to a poor family the portion of his food he had not touched. When there were any needy persons ill whom he knew, he not only went to see them, but also gave them relief, and stayed beside the dying during their last moments."

After days thus spent in works of charity, he passed most of the nights in prayer. "I know not," states one of the witnesses, "what rest he took, but I have heard from my mother, that when, at night, he retires into his room to pray, he spends a long time in meditation. Father Orsola told me, that his room

being next that of the servant of God, he was often awakened during the night by his sighs and his groans." He was in the habit of going to bed very late, and of rising very early. He usually said his mass at an early hour, and some person was ready to open the door for him. Sometimes, however, he did not leave his room, and when we went to see if any thing was the matter with him, we found him on his knees in prayer, or with a book in his hands. In all probability he had fallen asleep in this position, and did not stir during the entire night. He often remained immovable in his devotions for a long time; and he heard with difficulty those who called him. He kept the constitutions of his order as faithfully as he could, under the circumstances. All the city respected him as a saint. He usually made a short journey during the vacation, not so much for recreation as to preach and encourage others to establish schools like those he had founded.

In 1812, Bavaria took possession of the Tyrol. One of the first acts of the government was to name Father Bellesini as director-general of schools. In this position he endeavored to do away with every vestige of those of the former government. He abol-

ished all their rules and regulations, and established in their place those calculated to advance piety and religion. The government approved of these, and, as length of time has continued to show their excellence, the Austrians have continued them to the present day. He filled the office of inspector of schools until 1817. Anxious to retain him in his present post, he was offered a canonry in the cathedral of Trent, by his superior, which he refused, as his vows obliged him to go elsewhere.

CHAPTER II.

Father Bellesini leaves Trent, and enters again the Augustinian order.—He is made Master of Novices.

Father Bellesini constantly regretted being obliged to leave his convent, and asked of God grace to be permitted to go back to it. The restoration of the religious orders, by Pius VII., in 1814, gave him an opportunity of fulfilling his desires. He therefore turned his attention towards the pontifical states; and seeing that the inhabitants of Trent would not willingly consent to his leav-

ing them, he resolved to go away quietly, without intrusting his secret to any person, or getting a passport. The letter which he wrote from Ferrara, announcing his future intentions and resigning his post in connection with the schools, caused the greatest consternation. The government, hoping to bring him back by some means, threatened him with banishment and confiscation of his property, if he did not return. He gladly left them a portion of his salary which remained unpaid, and went into voluntary exile.

Two circumstances seemed to hinder his departure. The Austrian government refused to give passports to members of religious communities, and a law had been made expressly forbidding those who were expelled from their convents leaving the country to enter the religious orders elsewhere. Father Bellesini gives the following account of his departure from Tyrol. The convents being suppressed in that country, he had no hopes of entering one again, as there was but little prospect of their re-establishment. He determined, therefore, to risk all dangers which going away privately might bring on him, as soon as he knew that the convents were open in the states of the Church. It was not pos-

sible for him to obtain a passport to go outside the Austrian dominions; so he got one for the Venetian states. It was vacation time, and it was supposed he was only going to spend his holidays in the country. His relations believed he was making a short tour, and would come back again. He took a carriage to proceed on his journey, and when he arrived at the place where the police officers asked for his passport, he showed them the one he had, and said he was going into a neighboring country, which he was about to pass through. Arrived at the frontiers, he sent on the carriage, and walked behind, with his breviary in his hand, commending himself to God. The guards paid no attention to him. This danger passed, another presented itself, in his having to cross the Po. The carriage was already embarked, and the passports of the other passengers had been examined. Father Bellesini found himself in the greatest difficulty, not knowing what to do, when he was desired to make haste to go on board, and not to delay the boat. In the hurry they did not ask him to show his passport. When he arrived at Ferrara, he made himself known to Cardinal Spina, the legate, and told him the motives which had induced him

to leave his country. The cardinal gave him a passport for Rome, so that he was enabled, without any difficulty, to reach the Augustinian convent in that city. Whilst at Ferrara, he lodged at the convent of the Franciscans, and wrote to his brother, who lived in Trent, to inform him that he had arrived at a place of safety, and that he need not take any trouble about him, as he was going to enter once more the religious order to which he belonged.

Father Rotelli, the general of the Augustinians, intrusted to Bellesini the mastership of the novices. This office he filled four years at Rome, and five years at *Citta-di-Pieve*, where the novitiate was transferred, with great satisfaction to all. The virtues which he practised during those nine years, were the admiration of all who knew him. His charity was manifested by the zeal, with which he discharged his ministry towards all, without any respect of persons. Full of solicitude in his reprimands, paternal in his corrections, discreet in his commands, and making allowances for the weaknesses of all, he fulfilled his duties with care and diligence. He kept all the rules of the order with an angelical purity, and a constant hatred of

himself, which showed his contempt for the things of the world, in order that he might win the joys of heaven.

The novices loved him much, in consequence of the humility and tenderness with which he treated them. When any were ill, he was to be found day and night beside their bed, administering to them all that they stood in need of. The *Citta-di-Pieve* is situated in rather a cold climate. Father Bellesini was in the habit of awaking all who were in the house, though it was the duty of the novices to do this in their turn. He lighted the fire, boiled the water, and carried it into the cells. He was careful in correcting the least faults, and the penances which he usually inflicted for the transgressing the rules, were the kissing the earth, which he called their mother, or depriving them of some portion of their dinner. Sometimes he kept those who acted wrong, from the chapel of the novitiate for two or three days. He led all the spiritual exercises; and used often to visit them during the night, in order to see if they were all asleep; for it was forbidden to sit up without permission, even for the sake of study. A person whose duty often brought him to his room, states it to be his belief that

he never went to his bed; for he attached pins to the covering, and finding them in the same place every day, he saw that the bed had not been stirred. He was often found sleeping on the ground, and never but once on his bed, when he was suffering from a severe disease. All must venerate a man thus constantly occupied in prayer. His actions were quite natural, there was nothing forced or constrained in them.

CHAPTER III.

His Life in the Community.—The Venerable Servant of God asks to be transferred to Genazzano.

Father Bellesini earnestly desired the re-establishment of the perfect community life in all the convents of the order. He prayed constantly to God to grant this grace, and engaged the novices in the same holy work. He did all that was in his power, to inspire them with the love of religious poverty. He told them often that they should be rich in spirit but poor in earthly goods; that they must lay aside every attachment they may have formed for worldly ease and comfort,

and imitate in this point the poverty of St. Augustine. It is well known, from many facts, that he was a supporter of perfect community life. He loved it much, and was desirous that others should follow it. He said that, after the grace of baptism and religious vocation, he looked upon it as the especial grace of God to be able to live in perfect poverty; and often stated that every religious who had the opportunity was bound to embrace it, as a means of obtaining perfection. He often quoted in support of this maxim both St. Thomas and St. Augustine.

His most ardent wishes, so holy and so conformable to religious perfection, were granted, when Leo XII., in 1826, established the perfect community life, in the convent of Genazzano. Father Bellesini asked permission to go there. This was granted him, when his time, as master of novices, was completed. There he practised the rule of poverty during four years, until, the parish being vacant by the death of the curate, he was chosen to replace him.

He performed the duty of curate during nine years of his life. The holy man, already broken down by mortification and sickness, did not misspend any time. He was

indefatigable in promoting the worship of God, in administering the sacraments, in giving spiritual instruction to his flock, in taking care of the poor, in reforming the manners of his people, and in observing ecclesiastical rules. He applied himself to the discharge of his parochial duties, and never spent a moment in indulging himself. Broken down by years and by disease, he was ready, at all hours of the day, to preach, to hear confessions, to visit the sick, even in the most distant parts of his parish. He never showed the least weariness or the least impatience. Nothing could ever stop him or hinder him. The cold of winter and the heat of summer only seemed to add to his zeal.

During all his life he was a model of a perfect pastor. He not only preached on every Sunday, and on every day of obligation, but also on every day during Lent. Teaching the catechism was his greatest delight; he was engaged in doing this almost every morning and every evening during the year. He did much to sanctify the Sunday, and to put an end to scandals in his parish. He established the Sisters of Charity at Genazzano, in concert with the venerable Gaspar de Buffalo. He never feared to run in debt

when his poor people needed any thing. It was beside the bed of the sick and the dying that his charity showed itself most.—There he brought nourishment and support of every description. He spent his entire time in ministering to them. None of his parishioners died during the period he was at Genazzano without receiving the last sacraments.

His life in private was the same that it was at Trent, and in the novitiate at Rome, and in *Citta-di-Pieve*. Constant mortification, continual prayer and self-denial, were his daily rule of life. During the epidemic which visited his parish, this servant of God, aged 65, might be seen running, day and night, through the streets, to attend the rich and the poor, to hear their confessions, to administer the sacraments to them, or to comfort them in their last moments. The faithful parish priest died when it was raging with its greatest violence, on the 2d of February, 1840.

Before giving an account of the virtues which the venerable servant of God practised during his lifetime, it may be interesting to state the evidence of some of the witnesses who were examined before the judicial inquiry respecting his pastoral zeal. "When,"

says one, "I entered the convent of Genazzano, he was already curate of the church of the Good Council; and, as far as I was able to see or know, he fulfilled his duties with zeal and charity. I remarked that he showed the greatest desire to procure the glory of God, by the works of piety and devotion which he established amongst the people. He was constantly engaged in preaching and in teaching the Christian doctrine and the catechism. He sought after souls, to form them in the fear and love of God, and to make them at peace with him. He was ever watchful to preserve the good morals of his flock, and to keep them faithful to the commandments of God. He took care both of their temporal and spiritual wants. Persons of all ages and conditions found in him their support and their consolation. I remember that when the typhus fever appeared at Genazzano, in 1839, he was always engaged in affording temporal and spiritual relief to his parishioners. Notwithstanding a fall which he received in 1840, he continued his holy work, never enjoying any repose. A few days after this he caught the fever, which carried him to his grave."

"He explained," adds another witness,

"the gospel on every Sunday and holiday, and also on days of devotion. He always, on the appointed days, applied the mass for the people. He was especially careful in observing the laws of the diocese, and all the pastoral letters that were issued by the bishop. He was always ready to go on sick calls. The dying he prepared for confession, and administered to them the sacraments. When he brought back the Blessed Sacrament to the church, he returned to the sick person, and spoke to him on spiritual things. He was careful to enter the deaths in a book he kept for that purpose, in order that he might say the office and celebrate mass for them. No matter whether the family was rich or poor, he always treated them in the same manner. He generally rose early in the morning, and went to the choir, where he made his meditation, and then said mass. He then heard another, and assisted at the rosary, always on his knees. He remained in the choir, praying, until he was called to the confessional, or obliged to visit some sick person, or attend to the duties of the parish. He said tierce with the community, and was present at the high mass, and afterwards recited sext and none. During dinner he was

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very attentive to the spiritual reading. He visited the Blessed Sacrament with the community, and retired to his room, where he was ready to listen to all the calls of his people. He joined with the religious in saying vespers and compline, and staid in the choir, depriving himself of all recreation, unless when he went to visit the sick. Before the *ave* he said the litany with the people. After this he joined in mental prayer with the religious, and when this was concluded, he was ready to hear confessions or instruct any who needed it. After supper he went to the choir with the others, and when all retired to bed, he remained there, and did not leave until it was very late. Often he was found in the morning in the choir, in the same place where he had been on the night before. Such was the life which he led every day. Such was his perseverance in prayer, in good works, and in piety, notwithstanding his continual sufferings. These show in the servant of God a power of mind really heroic and supernatural."

CHAPTER IV.

Virtues of Father Bellesini. His Theological Virtues.

Virtues, which are the habits of the soul, can only be known by external acts. Profession of the faith is the first act of virtue. Father Bellesini not only recited every day the Apostles' creed, and the acts of faith, hope, and charity, but also thanked God for having been born in the bosom of the Catholic church. He praised the grandeur of the gift of faith, which is given to Catholics, but not to infidels. He often said, that if it were necessary, he would shed his blood for the Catholic faith. He prayed for the conversion of infidels, and was heard to express a desire to suffer martyrdom for their sake. He often endeavored to excite in others a resolution to shed their blood in defence of the faith. He was careful in causing those children who were under his care at Trent, and the novices, to make acts of faith. This also made him anxious about the Christian instruction of his parishioners.

Constant prayer springs from faith, and is

a certain sign of it. The holy practice of continual prayer, in which the servant of God indulged, has been already recorded. From his earliest age, it was one of his greatest delights, and when he entered the cloister he ceased not to pray, night and day. No one ever went into his room without finding him on his knees in the attitude of prayer; and he passed the greater part of the night in this manner. He never interrupted these, even in the midst of his greatest sufferings. On the last day of his life, he did not fail to recite the rosary, and his other devotions. When those around him urged him to desist from doing so, he said, "How can I appear before the Blessed Virgin, if I have not said her rosary?"

His perfect submission to God, his self-denial, and his patience in adversity, are also marks of this virtue. Father Bellesini had a very exalted idea of God, and a very humble one of himself. He was wont to say, we are useless servants. He added, that we should always hope in God, and think nothing of our own powers. He received every one with kindness, even those who had caused him to suffer. He rejoiced in every adversity which happened to him, especially if it were

a temporal one; and he endured insults and affronts with joy depicted on his countenance, for he had hopes in none but in God. He was contented and resigned in his sickness, and desired to suffer, that he might in some respect imitate our divine master. He asked our Lord to grant him patience and pardon. This was his only request.

Another sign of faith is submission, respect and love for the Church, for the Pope, and for the religious orders. As often as a new novice entered the novitiate, he brought him to St. Peter's, and to the Holy Father. He delighted in this opportunity of throwing himself at the feet of the Pope, and kissing them, as an expression of his profound respect for the visible head of the Church. In walking with the novices on the *Porta Pia*, in Rome, he used frequently to meet with Pius VII., when he always performed the same act of homage. He respected him much, and was grieved to find what he suffered when he was carried off by the French Government. He manifested the greatest joy when he returned. Whenever he mentioned the Pope's name, he always bowed his head.

His faith showed itself in his great devotion for all the mysteries of religion. The

majesty of God, and the wonders of the adorable Trinity, were the constant object of his meditation, and of his prayers. Amongst the mysteries of the Word made flesh, he propagated especially the devotion of the most Precious Blood, instituted by Buffalo. The Blessed Sacrament was the chief object of his adoration. He delighted in passing entire nights before the tabernacle. The piety with which he celebrated the holy sacrifice, surpassed every thing. One would imagine he saw Christ present on the altar. From the moment of the consecration to the consumption of the elements, he fixed his eyes with tenderness upon the host. With a countenance smiling, and filled with the fire of charity, he conversed with our Lord in the Blessed Sacrament, until he seemed quite filled with the love of God, and bowed down in reverence, in sorrow, and in humility. He never omitted saying mass, until his last illness. A preparation of half an hour always preceded it; and the thanksgiving was of the same length.

His devotion for the Blessed Virgin showed itself from his infancy, and increased with his years. Every day he recited a number of prayers in her honor. He made the nov-

ices and his parishioners join in these exercises. Before every feast of the Blessed Virgin he made pious novennas. The Blessed Virgin of Good Council, which was the spiritual treasure of the parish, was the especial object of his veneration. He often desired to die there, in order that his body might rest near the venerable sanctuary. The judicial inquiry attests the affection which he had for St. Michael, and for the guardian angels. Devotion to the saints is a great proof of the spirit of faith. "He believes in God," says St. Laurence Justinian, "who believes in his saints, through whom God speaks." What will be related respecting the other theological virtues, also serves as a proof of his faith —for each of these virtues makes the other more perfect.

Hope is the sister of Faith. "The one," says St. Bernard, "believes that those things will come to pass; the other begins to hope they will come to pass." Perfect faith assists us, and enables us to have hope in God as our last end, and the object we should seek to obtain; and also to look for all the help and all the means that will make us gain this end. It will also establish our trust in God in all our wants and in all our necessi-

ties. It will support us with patience in all adversity, and make us with constancy and joy bear every evil—knowing that the life eternal will more than compensate us for all these. The venerable Stephen Bellesini had all the marks which show what the nature of his life was. God was all for him. He looked upon every thing in the world as nothing, when compared with the knowledge of our Lord. Having given up every thing to embrace a life of religious mortification, he renewed his sacrifice when he left his schools in Trent, his relations, his country, and the honors which surrounded him, to find a perfect abnegation of self, in the long martyrdom of the religious state. He placed no confidence in all the good works which he did, but trusted himself altogether to the mercy of God, through the merits of Christ, and the protection of the Blessed Virgin. Besides the acts of hope, which he made the novices recite every day, he had a prayer, which he used constantly, and in which he asked God to make us sure of our eternal salvation by his grace. Each morning he formed the intention of doing every thing in union with the pure intention which Jesus and Mary had, during their lifetime, and

with that of the saints, and all the just who are in the world. He desired to obtain that grace which would keep him from committing mortal sin during his lifetime. He also instructed the novices to make an act of penance, in which they asked God for pardon of their sins, and prayed him to accept of their sorrow, through the merits of our Saviour, and to bless their good resolutions. He inspired the same confidence in his parishioners, and converted many sinners by means of this. In temporal matters he placed his trust in God, without having the least doubt as to the result. His hope also showed itself by the patience with which he bore adverse circumstances; particularly when his enemies were persecuting him in consequence of the schools. He always preserved the same peace of mind, and the same joy on his countenance. His words were, "Let the will of God be done." Another mark of his hope may be seen in the frequent prayers which he offered up to enable him to have his eyes fixed, amidst all his toils and all his trials, on God himself, who was his recompense and his reward. Hence, also, sprung his desire to advance in the way of perfection, drawing back before nothing, being assured

that one day all will come right, and that God will make him eternally happy. He often expressed his hope respecting death. He looked upon it as an object to be loved, and especially dear to him. The desire of the apostle, "to be with Christ," was always his. He would lift his eyes to heaven, and with a sweet smile, would say, he was waiting until his change came. So great was his tranquillity of mind, and the joy with which he was filled, that he always said he saw death approaching, with delight, and that he could only explain this by the firm hope which he had, united with the fear of God, of possessing the eternal happiness of paradise.

It may now be interesting to say something in connection with his charity. Father Bellesini esteemed God above every thing, and only desired to know him, to love him, and to serve him. From this came his untiring zeal for the education of the children and of the novices; for the sanctification of his parishioners, for divine worship, and for the sanctity of the church. Any offence against God caused him much pain. In his preaching, and in his hearing confessions, he inculcated a deep hatred against sin. He endeavored to produce amongst all a desire for the glory

of God. In his sermons against blasphemy, he showed the great sin all committed who were guilty of it, and he taught them to invoke the name of God with honor, and with respect. His anxiety was to make them praise our Lord. He was not satisfied with loving God himself, he desired all others to love him.

If we consider the union of the soul with God as a mark of charity, it appears that this was manifested, in an especial manner, by Father Bellesini. His love for prayer, in which he was engaged both day and night, is a proof of this. He was always occupied about God, or about matters connected with him. This is another proof of his charity—for love makes us think about the objects of our affection. Another mark of this, was the fervor with which he celebrated the holy sacrifice, and the delight which he ever had in speaking of God, and of his majesty, and of his attributes. So great was the sorrow which he had for the sufferings of our Lord, that the crime of the Jews was an object of especial detestation to him; and although he prayed much for the conversion of the nation, he refused to hold any intercourse with them. At the sound of the bell, on every Friday, he

made the pious exercise in honor of the agony of our Lord. His life and his actions proved his charity for God, whom he followed as his great and only good; it was for him he endured all the sufferings which he underwent. He looked upon him as the beginning and end of all things, and he gave him an account of all his thoughts, words, and actions, and exhorted all others to do the same. His supernatural gifts are undoubted proofs of his perfect charity.

The privations which he imposed upon himself, so as to be able to assist the poor, are further evidences of this. To strip himself even of the necessaries of life, formed his greatest joy. At Genazzano he might be seen asking for alms at the door of almost every house; and, in winter time, carrying wood on his shoulders to all who were in want of it. His deep interest in persons confined to their beds through illness, exceeds even his anxiety for those who were in want. He ministered to their necessities, and healed their souls. When one of the novices was unwell for two or three days, he gladly rendered him all the services he needed. When a young novice had a pain in his chest, and was confined to his bed for nearly

three months, the servant of God assisted him day and night, and slept on the ground beside his bed, or on the chairs, and never omitted any of the duties of the novitiate. He waited on him, and performed the most menial occupations. He always attended the sick, notwithstanding his own infirmities.

During the epidemic which raged in his parish in 1839, he went through all parts of it many times during the day, and passed entire nights beside the sick and the dying. He earned for himself the palm of martyrdom in his work of charity, and died a victim to the typhus fever, caught in the discharge of his duty.

Amongst the many works of charity which Father Bellesini continually practised, the brotherly correction of sinners must not be forgotten. This virtue, so much recommended by the gospel and by the doctors of the Church, the servant of God followed, at Trent in the schools, and at Rome, and at *Citta-di-Pieve* in the novitiate—nor did he forget it in his parish at Genazzano. Injuries, offences, and taunts, did not do away with his charity. He took particular care to reconcile those who were at enmity with one another. All the works of zeal which he per-

formed in the exercise of his holy ministry are proofs of the charity which animated him. He was a perfect model of a pastor, and of a priest after God's heart.

CHAPTER V.

Moral Virtues.—Prudence.—Justice.—Temperance.

Father Bellesini showed his prudence in his own conduct, as well as in that which concerns others. His faithfulness in the service of God, his thoughts always fixed on matters belonging to his eternal salvation, the dislike which he had for the things of the world, and the care which he took in avoiding evil, idleness, and vainglory, show his prudence in matters connected with himself. Another evidence of this was his attachment to a religious life. All doctors look upon the adoption of this as an act of the greatest prudence, and as the most efficacious means of obtaining the end for which we were created. Father Bellesini, in order that he might enter again into the cloister, gave up all the advantages which belonged to him as the director-general of schools.

He was always desirous to cause others to enter the religious state. He showed the novices the great advantage of observing the evangelical councils, and the rules of religion. He made them reflect on the means of sanctification which they had in this state, if they wished to profit by it. He also endeavored to induce them to become models of piety—knowing that a perfect community life ordinarily produces the renunciation of a person's own will, of his own interest, and of every worldly thought. Thus they were enabled to live after the pattern of the ancient fathers, and of the apostles, possessing all things and yet having nothing. He let no opportunity pass in order to make them taste of perfect poverty. All the members spoke in his praise, and he regulated the community at Genazzano by his observance of the rule. It is a part of Christian prudence to give brotherly advice without causing irritation or disgust; whenever he thought it was likely to produce those effects, he did not offer it. He waited till reason once more gained the ascendency, and then, with a smile or with a pleasant word, he won the confidence of the person who had gone astray, and produced in him a horror of vice and a love of

virtue. The gentleness of his manners and his observations obtained easily from others promises of amendment. Wherever he discovered the least disorders, he always took means to apply the most suitable remedy.

He made use of the same prudence in the management of his parish, and changed its condition, by banishing the scandals and the bad practices which had taken root in it. His prudence was especially manifested at the time of the revolution which took place in the Tyrol. Although watched by wicked men, on account of the good which he did, he never compromised himself with them. He endeavored to appease their anger, and caused them to see the prudence with which he directed the schools. To the wisdom of the serpent he joined the simplicity of the dove. Sincere in all his actions, he never gave cause to suspect dissimulation, or that he acted from any mere worldly motive.

The virtue of justice embraces two objects —both God and our neighbor. He seemed desirous of rendering God all the justice that was his due; for he made him supreme in every thing, and never ceased to thank him for all the benefits he had received at his hands. Each day he invited all creation, and

especially the Blessed Virgin and his holy patrons, to unite with him in thanking God. He made the novices practise this exercise every morning. He recognized God, with all the powers of his soul, as his Creator, his Redeemer, his supreme benefactor, and as his preserver. His devotion, also, to the second person of the Trinity was very great. Often, during the day, he repeated these words: "My Redeemer, have pity on me!" He thanked God for all the benefits, both general and special, which he bestowed on him.

In connection with the other object of justice, it has already been seen how Father Bellesini discharged this with respect to the novices, his parishioners, and all those with whom he came in contact. The witnesses on the judicial inquiry entered into minute details respecting these, and especially the desire which he had not to wound the reputation of any person; for it is necessary, in the process of canonization, to prove that all the Christian virtues have been fulfilled. He was careful in all connected with modesty and chastity; nor was his obedience less perfect, for the eagerness with which he entered the convent once more, in 1817, proves this. He practised this virtue all his life, without

listening to his inclinations or to his repugnances. His desire was to lead a retired life, engaged in the delights of contemplation. He accepted the charge of master of novices only through love of obedience. Notwithstanding his antipathy to the world and to the affairs connected with it, he took charge of a parish when obedience imposed it on him. He told the novices to be like children in the hands of those who governed the community, and never to follow their own will or judgment in any matter, but in all these things to submit themselves to the will of the superior. He told them they should be like leaves, which the wind turns to one side or to the other.

Much that has been already said will show how great was his love for poverty. At the beginning of his religious life he renounced the pension which he had received from his family, and during the suppression of the order, he observed it very faithfully, for he never kept the money which he received from the government as having been a member of a religious body, but gave it to the support of the schools, or to the relief of the poor. From his returning to the cloister until the time he joined the perfect community

life at Genazzano, he made use of his *peculium*, or the portion that was allotted to him, only in obedience to the will of his superiors. He had nothing in his room but what was absolutely necessary, and it was furnished like those of the novices. He wore the coarsest habit that the rule allowed, and said that a religious should show himself in public by good and holy works. His shirt was made of wool such as the hermits used to wear in former times. His soutan was like that of others, to avoid all appearance of singularity.

The virtue of perseverance was also seen in the life of the venerable Father Bellesini. He never yielded to repose or to sleep, and followed a most austere life. His ministerial labors, in his parish and with the novices, show how steadfastly he followed this virtue. Besides enduring many disagreeable things, and observing all the rules of his order, he bore with the greatest fortitude his continual sufferings. Joy was always depicted on his countenance. Once, when at table with the novices, he seemed to suffer a great deal, and when told that he might, if he pleased, retire, and seek for some means of alleviating his pain, he refused to do so, and stayed, though

he could not conceal the amount of torture which he endured. When the surgeons were about to perform an operation on him, the only words which he spoke, were, "The will of the Lord be done."

He never had any worldly desires. His temper was rather warm, but this he brought down, by continual efforts, to the most angelic sweetness. He had learned to restrain his eyes and his tongue, for he never fixed the former even on his relations, and never spoke, but for the glory of God and the salvation of souls. All the true servants of the cross endeavor to govern their passions, but few succeed in this, and those who do are persons of heroic virtue.

Abstinence and sobriety are connected with temperance. Father Bellesini never took any wine, except as much as prevented him from appearing to be singular when at table. He seldom ate more than once during the day, and never except at the usual meals, no matter how much he suffered from fatigue or from weariness in the discharge of his duties. He observed not only the fasts of the Church and of his order, but also the eve of the feasts of the Blessed Virgin; on all Fridays in March, and on the three days before East-

er, he lived on a little pottage or on bread and water, and this was his only repast. He did not even take the rest he needed. When in the world as well as in the cloister, he passed the night in prayer, or slept on the ground, or on planks. He deprived himself of all enjoyment, and of all repose. He was never seen to leave the convent unless when duty obliged him. He omitted none of those macerations of the body, of which the saints have given so many examples.

All these virtues of Father Bellesini were based on humility. His talents and his piety ought naturally to have surrounded him with honor and with praise. He avoided these with as much ardor as the most ambitious man would seek after them. He concealed his good abilities, and was always ready to give up his own opinions and to follow those of another. He judged himself to be a useless servant, and the most unworthy of all—always taking the last place—and speaking well of the talents and virtues of others. He desired to be guided by them, though he was himself able to direct and rule, so great were his experience and his virtues. In his spiritual doubts, and in the affairs of his parish, he always asked counsel of his confessor, or

of the wisest of his brethren. He looked upon himself as a poor sinner, who had need of the advice and direction of others. In his last illness he asked all those who visited him to suggest some pious sentiment, and something which would urge him to implore the mercy of God in his last moments. He looked upon himself as a great sinner, and unworthy of the graces of God. In his letters he often stated that if we desired to resemble the Immaculate Lamb, we should consider ourselves as the lowest and the most imperfect of all, and respect every one, and that our spiritual nourishment must be, to obey him whose duty it was to direct and rule our conduct; and when we had acted thus, we could say we were doing the will of God. He often told others they should suffer every thing with patience, and without complaining respecting it. He also said that it is our duty, to make known our most secret thoughts to our spiritual director, to rejoice at humiliations, and to thank those who found fault with us or corrected us; to look upon ourselves as the most unworthy of all, and to feel pleasure in filling the most menial offices; to love poverty and simplicity; to humble ourselves in all our

faults and shortcomings before God; and then to go on our way with our courage renewed, our fervor unabated, and with full confidence in the goodness of God.

The above is but a brief outline of the virtues of the eminent servant of God. In the original process there is a more detailed account of the heroic disposition which inspired virtues so perfect, and united with such constancy and purity.

CHAPTER VI.

Miracles.—Reputation for Sanctity.—Death.

St. Laurence Justinian tells us, "that the true friends of God are filled with abundant graces, and are also endowed with the most eminent gifts." These celestial graces are given to adorn the servant of our Lord, and to make others know that he is a saint, and is united to God by the closest bonds of charity.

The gift of prophecy was very remarkable in the Venerable Bellesini. Two years before his departure for Trent, he knew, by a heavenly vision, that his order would be restored; and he related this to a priest in

Trent, who was connected with him in conducting the schools. He foretold the restoration of the perfect community life a long time before it had taken place, and also the cessation of an epidemic. When his niece stated her intention to enter a convent during the autumn, he desired her to do so during the summer, for certain obstacles would arise which might prevent her. These actually took place. He told a great many persons the day, the hour, and the moment when he should die. He often told the novices their future success in the order, and in their studies. He mentioned to them, also, the accidents which they were likely to meet with. The judicial inquiry presents many instances of his having the gift of counsel, and the many conversions, which he wrought by his conversations, are evidences of this. He had frequent ecstasies, and possessed the gift of contemplation. His letters, when opened, emitted a most beautiful perfume, unlike any thing natural. When travelling, once, in an open carriage, the snow, which fell in abundance, did not come near the place which he occupied, much to the astonishment of the driver. He also performed many miraculous cures.

The reputation for sanctity which he enjoyed during his lifetime, was the result of his merits, and of his virtues. From his earliest years, even before he entered the convent, he was considered as another St. Aloysius. The curate admitted him to his first communion when he was seven years old. At the novitiate, and at the convents where he made his studies, his fervor and his virtues caused all to see in him one, whom God would lead in the footsteps of the saints. When the revolution obliged him to return to Trent, his preaching gained him the esteem of all; and the schools which he had opened, and the works of charity in which he was engaged, caused him to be looked upon as a saint. At Trent, a number of illustrious persons were wont to come, and consult with him respecting different matters. When he returned to Rome, in 1817, his reputation had preceded him, and he was held in high esteem by all who knew him. When he lived in *Citta-di-Pieve*, as master of novices, the bishop and vicar-general selected him as their confessor. When he went to Genazzano, to embrace the perfect community life, all remembered him with delight. At Genazzano his reputation for sanctity increased amongst

the clergy and people; it extended to Rome, where he was held in the highest veneration, both by prelates and cardinals, especially by Cardinal Pedicini, bishop of Palestrina, and by Cardinal Polidori, the commendatory abbot of Subiaco. Not one voice was ever raised against the persuasion which all had of his sanctity.

It remains, now, to give an account of his death, and of the signs which followed it. A violent typhus fever, as has been already stated, raged at Genazzano; and the venerable servant of God seemed to surpass himself, by the zeal he displayed on this occasion. A wound, which he received in his leg, and which he considered as of no consequence, soon became worse. He continued hearing confessions and visiting the sick, as if nothing were the matter with him. He was attacked with the fever; and this, together with his lameness, soon brought him to the close of his mortal career. He had foretold the day and the hour of his death; and had prepared himself by a general confession of his faults, but still he desired to have the benefit of it once more. The last sacraments were then administered to him. Before he received the viaticum he thanked God for all

the gifts and graces he had been partaker of in the course of his life, for his vocation to a state of religion, and especially for being permitted to lead a perfect community life, and also for being allowed to die near the pious sanctuary, where Our Lady of Good Council was pleased to grant her favors. He hoped that under her protection he would be admitted to glory. He then received extreme unction, with the greatest devotion, following the form of the administration of the sacrament in Italian, after the priest. This he repeated so as to make those who were standing around him shed tears. After the reception of the sacraments he awaited the coming of his Lord. After the example of St. Augustine, he recited the seven penitential psalms every day, bearing his sufferings with patience. He spoke of his approaching deliverance with delight and joy. To a person who visited him, he said, smiling, "You remember what I said to you two years ago, when I prayed to the Blessed Virgin that I should not die of this suffering, because I could no longer go to her with tranquillity in my prayers. The grace was obtained, for I am about to die of another disease. I have asked her for another favor, that

I might depart on the approaching festival of the purification." He passed his last night in prayer, and in meditating on the passion of our Lord. He held in his hand a blessed candle. In the morning he asked the priest who was going to say the first mass to commend his soul to the prayers of the congregation. At the hour of high mass he joined, in spirit, at the offering of the holy sacrifice. At noon he recited the rosary with his brethren. He was anxious to begin the psalms for vespers, but his sufferings interrupted him. Holding in his hands the crucifix, with his eyes fixed on a statue of the Blessed Virgin, he yielded up his soul when the feast of the purification was drawing to a close. Thus, after eight days' illness, died this servant of God. He was indeed a man of eminent piety, the restorer of the perfect community-life, the father of the poor, the consoler of the afflicted, and was filled with charity.

A heavenly peace reigned on his countenance. When the doors of the church were open, crowds rushed in to attend the funeral. Some embraced his hands or his habit; others bewailed their benefactor; all shed tears for the loss of the saint. Every precaution had been taken to prevent any public vener-

ation being paid to him. Nevertheless, a great part of his vestments were cut off and distributed by the crowd amongst themselves. None were satisfied unless they had some part. The people assembled again when Cardinal Pedicini proceeded to translate his body to a more secure place. The visits of the faithful are continued to his sepulchre, even at the present time. All these are evidences of the high opinion which was entertained of his sanctity. Nor have signs and prodigies been wanting. Besides his body remaining flexible, miraculous cures have been wrought through the intercession of the saint. Well has St. Gregory observed, "that as the movement of the body shows that life yet exists, so miracles attest the life of the soul when it has left the body."

Twelve years after the death of the good man the cause was brought before the congregation of rites. Since the signing of the commission for its introduction, the several decrees, which have been passed, show the favor with which it has been received.

CHAPTER VII.

Regulations of the Schools.

The article relating to religious instruction is the only one that will be recorded, as it is calculated to afford useful information. The following was found among the manuscripts left by the pious Father Bellesini: "The master should endeavor to reach the hearts of the children, and to persuade them to love what will make them good and happy. The following seems the best method to instruct young persons in religion: The master should first begin by small things before attempting great. He should endeavor to implant an idea of the moral sentiments by making them understand the great delight there is in doing well, and the shame and sorrow there is in acting badly. He will teach them how they should love their relations and every one who has done them any good; how they should obey them, and pay them all the respect due to them; and how, above all things, they should love and serve their Supreme Benefactor, who sends His blessings on all. After this he will try to make them regard only those

things which will give them everlasting happiness, and those laws which speak to their heart, and merit on our part a perfect obedience. The instructor will tell them to have a profound respect for God, even when they mention His name; a deep sorrow for their sins, and a dutiful submission to His will. These results he will endeavor to produce, not by long reasoning, but by short sentences, which bear on the point. Some quotations from Scripture, or some fact from history, will be a good means of inculcating the same truth.

The master must be very careful respecting what he praises or what he finds fault with in the presence of the children. He will not weary them with long prayers. When he sees that the conscience begins to develop itself, and that they have the full use of reason, he will seek to confirm the idea which they have of God by bidding them consider the things which are around them in the world. From the benefits which they receive from their relations, he will raise their minds to God, who is the Author of all good. He will be able to give them an idea of the attributes of God, by considering the order, the harmony, and the beauty of creation. To this

he will join a knowledge of the immortality of the soul, of futurity, and eternal rewards and punishments. These he will propose to them as infallible truths, which they are bound to believe.

The master can have some book, which will give him instructions in these matters, and enable him to teach the maxims of religion with order and with precision. His lessons should be always preceded by prayer; and he should be severe on those whom he does not see attentive, for children attach great importance to this. He will also select a short passage from the catechism, which he should explain in a manner adapted to children, and after this he should propose questions, which must be short and clear, in a serious and decorous manner. He must address himself sometimes to one, and at another time to the entire class, and endeavor to find what impressions his explanations have made. He should be careful in proposing simple questions, so that the answer may be either yes or no. With those who are more advanced, he will adopt a different method; if they do not understand what he has explained, he will make it clear by comparisons and by examples familiar to the children. He will be

careful in not allowing them to learn any thing which does not influence their heart, and all his questions must be in proportion to their understanding and to their religious and moral training. Let the teacher ask them a single point of the catechism each time. He can multiply the questions until he finds they understand it perfectly. Let him put warmth in his instructions, and always show himself agreeable and kind. Let him not correct their mistakes by the rod, as this will excite in them a dislike for religion.

The children should commit nothing to memory which has not been carefully explained; and after the instruction, he should apply it to the children, and omit all scholastic questions and distinctions. Every thing he says to them should be calculated to make them more virtuous and better suited for their calling. In pointing out to them their duties towards God, their neighbor, and themselves, he should tell them that they are bound to practise these, not merely under pain of eternal punishment, but they should follow them as a light and easy yoke, and dislike all that savors of evil or injustice. He should endeavor to plant in their hearts the maxims that virtue consists in the love of what is good, and in a

constant aversion to whatever is bad. The instructor should also warn them from mixing with those who lead bad lives or believe in erroneous doctrine. He should plant in their minds a piety true and sound, and a charity active and lively toward their neighbor. He should teach them prayers for the night and morning, and for before and after their meals. He should be careful to make them understand the obligations all are under with respect to prayer, and what it consists in. If he perceives they are distracted and do not attend, he should recapitulate in a few words all he has said, and then pass to another subject. He should make use of every opportunity to inspire them with pious sentiments. Religion, in short, should be the centre around which all his instruction turns.

THE VENERABLE FRANCIS XAVIER BIANCHI.

The Venerable Francis Xavier Bianchi was a priest of the Congregation of the Regular Clerks, called Barnabites. He died in Naples, January 31, 1815. An inquiry was held by the Ordinary into his reputation for miracles and for sanctity, in 1817, and was not finished until 1820. It was then transmitted to the Congregation of Rites, who opened the process. In the following November, Cardinal Somaglia was appointed to take charge of the cause. The Congregation of Rites having given a favorable vote, Pius VII. signed the necessary papers for its introduction, and in April, 1822, a dispensation was granted to proceed without a revision of the writings and without the vote of the consultors. An inquiry into the *noncultus* was made by virtue of letters sent from the Congregation of Rites, in June, 1822. On

the 27th of March, 1824, a decree was passed, saying that no public veneration had been offered, in conformity with the decrees of Urban VIII.

The next step to be taken was to institute an inquiry respecting his reputation in general. This process was not finished until 1826. After the congregation had examined the validity of this and decided in its favor, Leo XII. confirmed it in the usual manner.

Another process was commenced respecting the virtues and miracles, in 1822, but the judges who were appointed for this purpose having neglected to finish the inquiry within the proper time, it was opened again in Rome on July 19, 1833, and approved of by the Congregation, September 6th, 1834.

On the 12th of the same month, Gregory XVI. dispensed from the observing the fifty years which are required to elapse from the death of the saint before the virtues are treated of. The anti-preparatory congregation was held May 31, 1841, at which Cardinal Pedichini was present. He had been intrusted with the cause after the death of Cardinal Somaglia.

The preparatory congregation was fixed for November 21, 1848; but the revolu-

tion prevented its meeting, and the votes of the cardinals were taken privately, in January, 1849.

The writings of Father Bianchi had not yet been revised. The postulator in the cause obtained permission to have them sought for in Rome by the Promoter of the Faith. Letters were also sent to the dioceses of Sora and Naples, for the same purport. The cardinal-vicar was authorized to issue a decree to have a search made in Rome, for any writings of the servant of God that might be supposed to be there. All the manuscripts were collected together, but the death of the cardinal prevented the matter being proceeded with, and a new reporter in the cause was named, in the person of Cardinal Lambruschini. On September 7, 1850, the sacred Congregation of Rites approved of the writings of the holy man.

At the death of the cardinal, the cause was given in charge to Cardinal de la Genga, after a general congregation held in the presence of the Pope. A solemn decision of the Holy Father was required, to pronounce infallibly on the theological and moral virtues of Father Bianchi, and that they existed in an heroic degree. This the present Pope has been pleased to do.

CHAPTER I.

The first Thirty Years of the Life of Father Bianchi.

Francis Xavier Mary Bianchi was born at Arpino, in the kingdom of Naples. His life may be divided into two parts. The first thirty years present him to our notice as fulfilling with piety the obligations of the religious state. In 1787, he adopted a more perfect life. He mentions this circumstance in a letter: "God vouchsafed, on the festival of the Trinity, in this year, to send me a notice showing me that our Lord gave me a place in his kingdom."

At the beginning of the following year he heard this voice more clearly. He writes thus respecting it: "Friday, January 11th, 1788. I remember that during the past week our Lord made me feel his presence in prayer. On this day, his divine grace caused me to have that lifting up of my heart, which I had experienced so often before. On February 14, 1788, our Lord made me understand, whilst I was engaged in prayer, that I should prepare for all kinds of suffering. He keeps me still in retreat, for I must imitate the forty days which He spent in the

wilderness, in order to prepare himself for his passion. I must renounce every thing which is not Jesus, and embrace every thing for the sake of his dolorous sufferings."—From this period he separated himself altogether from society, and persevered in this way of perfection until his death.

The second period of his life consists of two portions:—whilst he was preparing himself for the apostolate by a retreat, by enduring suffering, and by works of charity—and the last fourteen years of his life, during which he resided at Naples.

When he was nine years old, he commenced his literary studies. These he pursued, first at the house of the Barnabites, in his own place, and afterwards at the seminary in Nola. He received tonsure when he was thirteen years old, and minor orders at the age of fifteen. Having finished his philosophy and sustained a public thesis with distinction, he proceeded to study canon and civil law, at Naples. In 1762, he returned home, to join the congregation of the Barnabites. He departed for Rome, and took the habit in the novitiate at Zagarola, on December 27, 1762; and made his religious profession on December 28, in the follow-

ing year. After two years' study of philosophy in the college of Macerata, he commenced theology at Rome. He returned to Naples in consequence of his health, and in 1767 he received holy orders. During one year he professed rhetoric, and for a long time he taught philosophy. On the 21st of June, 1772, he defended a thesis in the whole course of philosophy: and preached regularly during the Lent and Advent, for several years. The first thirty years of his life were spent in this way.

His vocation to the ecclesiastical state showed itself very early. His obedience to his parents, his gravity, his modesty, his mortification, his piety, his love for solitude, his desire for a religious life, and those virtues which the Church looks upon as marks of sanctity, were to be seen in the servant of God. Being disposed to practise acts of mortification, he took the discipline constantly, and used to hide himself in a cave for this purpose. When his mother gave him any money, he either purchased with it objects of devotion, or some cord to discipline himself with. When he lived at Naples to prosecute his studies in law, he never left his room but to attend his class. His conduct

during his childhood, and the entire course of his studies, was so marked with piety and with religion, that on his return home he made known to his parents his wish to become a religious. They immediately allowed him to join the Barnabites.

In the convent he lived as became a holy member of a religious body. He gave himself up to learned pursuits, for obedience imposed this duty on him. He loved the company of literary persons, and discussed generally with them matters connected with sacred literature. It appears from a letter of the general appointing him master of novices, that his love for a life of retirement had manifested itself even then. "Tell him," writes the General of the order, "that the anchorites left their grottoes, and the stylites their pillars, when the wants of the Church demanded it. It will therefore be more praiseworthy in him who is not a stylite to leave his solitude for some time.

At this period the congregation of the Barnabites did not possess a perfect community life, and Father Bianchi spent any money that he had in purchasing books. When he was superior of the convent at Portanova, he established it in its full vigor.

Though the process does not state many particulars connected with this period of his history, it however shows how he was, even then, acceptable to God. In the month of September, a young member of the community who had been sent out of the house for change of air, died. At the time of his death Father Bianchi was in his room, in the college of St. Charles, reciting his office with one of the novices. He stopped, and said to his companion, "Let us go down on our knees, and say the *De Profundis*, for at this moment our friend Francesco Castelli is dying, assisted by Father Narducci." When the Father returned, a few days after this, he was asked the hour when the novice died, and it was the exact time when it had pleased God to make it known to Father Bianchi.

CHAPTER II.

The Twelve Years during which Father Bianchi was Superior of the College of Portanova, from 1773 *to* 1785.

In 1773, Father Bianchi became superior of the college of Portanova, near Naples. In 1776, he was confirmed in this office, and in

1778 was made extraordinary professor of theology by the University of Naples. During the same year, he assisted at a chapter of his order held at Milan, and proceeded to visit the different colleges in the capacity of pro-chancellor.

"When I entered the order of Barnabites," writes one of the students, "Father Bianchi was superior of the college of Portanova. He was very vigilant in the observance of all the constitutions, and took care that others should be equally obedient to them. No one undertook any thing without asking his advice." When the General visited the college in 1786, he said he should render thanks to God, for finding all walking in accordance with the rules.

A secular priest states "that he commenced going to the college when he was appointed the rector, and he showed an admirable prudence in managing both the internal and external affairs of the community. He preserved perfect order, corrected all the abuses, and so regulated matters as to make all happy, and induce them to live in peace and concord." In all the difficulties which arose in consequence of the bad times, he showed an unchangeable sweetness of tem-

per, a hope which failed not in the greatest difficulties, and a nobleness of mind which never succumbed under the greatest reverses.

It was about this time that he became acquainted with the Blessed Mary Francis, who was beatified by Leo XII. Amongst other supernatural gifts with which God endowed her during her illness, she received communion, by the ministration of angels, from the mass that a priest was celebrating in another place. Father Bianchi, when saying mass, was surprised to find that some of the wine in the chalice, and the part of the host which he had broken in it, had disappeared. When he mentioned this circumstance to the Blessed Mary Francis, she acknowledged that the angels had brought it to her. On one occasion, when confined to her bed, she complained to Father Bianchi of not being able to receive communion. The next day he told her to have great faith, for our Lord would give her communion. On the morrow, when he was saying mass, he reserved a particle for Sister Mary Francis; but our Saviour wished to perform the prodigy otherwise, for leaving the particle which Father Bianchi had prepared, the communion was taken from the mass of another priest, and when Father Bi-

anchi asked if she had received holy communion that day, she said she had, but not from his mass. He reproached himself for desiring to enter into the secret of the divine purposes.

Mention has been made of the visit which he paid in 1779 to several of the colleges, in company with the General. Whilst travelling they experienced a miraculous deliverance from an almost certain death. The night was very dark; a tempest came on, and the carriage was upset in a deep trench; they were taken from it by a man who came out of the wood with a torch in his hand, and who did not leave them until they were in a safe place. In the judicial inquiry the event is narrated as providential and miraculous, and the person who delivered them from the danger they were in, is said to be the angel Gabriel, or some soul in purgatory under a human form.

CHAPTER III.

The Retreat which Father Bianchi kept from 1786 *to* 1801.

During the sixteenth century, Divine providence had regenerated Rome by the apostleship of St. Philip Neri. A similar office was

destined for Father Bianchi in Naples, after the revolution, which disturbed both the religious and civil state of things. In order to serve as an instrument of grace, it was necessary that Father Bianchi should be filled with charity and with zeal, which he could impart to others. It was also requisite that his heart should be freed from all earthly attachments, however honest and praiseworthy, in order that it might be laden with heavenly gifts. He must give up his excessive fondness for the sciences, even the sacred ones; his love for books, for learned society, and all those relations to which his natural disposition, remarkable for its urbanity, directed him. It was needful that he should also lead a more retired life, where, in meditating on divine things, he could more freely listen to the voice of God, and merit the graces which he required to fulfil the mission for which God intended him.

Besides the inspirations which have been already mentioned, the Blessed Mary Francis counselled him to embrace this kind of life. "She told me, he writes, to seek from God patience and perseverance in suffering; to put my trust always, and in every case, in God alone; that I must detach myself from books,

and must not buy another, nor speak of them; that if I were offered a bishopric or any other preferment, I should decline it, for it was not the will of God respecting me, and that I should state my infirmities and my sufferings, which would hinder me from discharging the duties of the ministry." This shows the nature of the retreat that God required from His servant. The works of charity which he was to perform were part of the training for his future apostleship.

He lived quite a retired life, and confined himself to hearing confessions and giving advice to those who came to see him. He spent his time like a hermit. In the morning, after mass and making his thanksgiving, he went to his room, and spent three hours without seeing any one. He observed all the rules of his order most exactly. He forsook the society of learned men, and paid only a few visits. He gave himself up to works of charity, and preached on the Sundays, and visited the sick. He was the spiritual director of the Blessed Mary Francis until her death, which took place in 1791. He generally saw her every day. A young man, during the revolutionary period in 1791, had inscribed his name in the National Guard, in

accordance with the wishes of his uncle, who threatened to disinherit him if he did not do so. He called on Father Bianchi, who refused to receive him until he would go and have his name erased from the list. This, the person said could not be done. The holy man said what was impossible with men was possible with God, and eight days after he had this conversation with the saint his name was struck out of the list, on his mentioning some circumstances to the captain of the guard.

A mother, whose son was given up by the physicians, hoped to obtain his recovery through the prayers of Father Bianchi. He acceded to her request, and when he had prayed for him, he laid his hands on him. On leaving the place he said, "The mother will obtain her desire, but she will have to endure something which will cause her much grief." In a few days the poor boy was miraculously cured, but during the same month her daughter was taken ill, and died after a short sickness.

A lady of rank was much grieved at the conduct of her son, who led a very irregular life. She came to visit the Blessed Mary Francis. When Father Bianchi entered she

threw herself on her knees, and asked him to obtain for her the grace of having her son converted and made a saint. She remained in this position for some time, weeping bitterly. Father Bianchi told her to get up, for our Lord had granted her request. He became a pious and good young man shortly after. In this period of his active life he devoted much time to the direction of religious, to the care of houses of refuge, and other good works of a similar description.

In matters of contemplation God seems to have given him those liftings up of the heart, which were the presentiments of a more perfect life. The love of God was to be seen in him in an especial manner. When the name of God or of our Lord was mentioned, he was affected much by it. Extraordinary movements of his body, which sprung from the flame of divine love, might be witnessed, in the church especially, when the blessed sacrament was exposed. He endeavored to conceal these, but was not able to do so.

In his solitude he practised patience. He bore his sufferings with firmness, and also inflicted on himself voluntary acts of mortification. Sister Mary Francis told him that what he endured from his leg would make

him merit the same crown that she was to wear.

Notwithstanding this complaint he denied himself all kinds of ease, and spent his time in a small cell, occupied with his ministerial duties. He gave but a few moments to sleep, and devoted the remainder of the night to prayer. He used, besides two disciplines of the ordinary description, two made of iron. His shirt was covered with the blood, which flowed from the wounds he inflicted on himself.

CHAPTER IV.

The Fourteen Years he spent as an Apostle.

The Blessed Mary Francis was accustomed to say, "We have had a Philip Neri; we shall have a Philip Bianchi." The spirit of an apostle requires all charity, which precedes, as it were, every work and every trial, and makes us despise every thing which may be pleasing to us, both for the love of Christ and the good of our neighbor. These were the marks of the apostleship which were visible in St. Paul. These also may be seen in Father Bianchi.

When he was paying a visit to the blessed sacrament, on one occasion, he received in his heart a wound of divine love, like St. Teresa, and he fell down fainting, and uttering a loud shriek. Those, who have assisted at his mass during the time he suffered much, have seen him so moved, that with difficulty he could keep from weeping. When the blessed sacrament was exposed, he was seen to put his hand to his heart to restrain its motions, so great was its elevation to God. When he gave absolution, or looked at a crucifix, he was so affected that he suffered from its violent palpitations. This was also witnessed when any person commenced to sing a pious hymn in his presence.

The love of God, which so wondrously filled his heart, produced the most marvellous effects with respect to those around him. He spared neither his time nor his labor, if he could rescue his friends from trouble or keep them from committing sin, and reform their lives. He employed the pension he received from the government in works of charity, especially in relieving the poor orphans. Several intrusted him with their alms, knowing he would turn them to good account. Missions, and the chapels opened in the evening

for the instruction of the faithful, found in him a firm friend. He prayed constantly for the conversion of sinners, and stirred up the clergy to engage themselves in this good work. He was indefatigable in hearing confessions, though he could not leave his cell without some means of support. He guided souls more by love and gentleness, than by fear and severity. He prescribed the mortification of one's own will, saying it was the first step to perfection. All, who placed themselves under his direction, were delighted at the spiritual benefit they derived from him. His visits to the sick were attended with the most beneficial effects. His presence seemed to give them encouragement, and sometimes healed their bodies as well as relieved their minds. When he was not able to walk out to see them, he went in a carriage, and when confined altogether to his room, he sent his friends to perform this pious work. The most illustrious men came to consult him. He was the spiritual director of the Blessed Mary Francis, the Venerable Mary Clotilda of Sardinia, of cardinals, bishops, princes, and the most holy amongst the clergy. Cardinal Caracciolo, Cardinal Scilla, princes, and others, came constantly to see him for the good of

their souls. His door was always open, and persons of every description filled the passages around, being desirous to visit him about their spiritual state. The number was so great that it was feared he would give offence to the government, and even reports were spread of his being arrested. His prudence appeared to be the result, not merely of experience and study, but had something supernatural about it. This induced many to make long journeys for the purpose of consulting him. They had often to wait many hours before they could see him, so great was the crowd, that sought his advice and his assistance. All these works of charity went on during the ten years that he suffered from his maladies. When he was not able to go to the church and say mass, he usually offered up the holy sacrifice in a chapel that was near his cell. His sufferings appear to have been very great. During the two last years of his life he was able scarcely to take any nourishment.

He suffered much mentally, from the times in which he lived, and was greatly afflicted at the persecutions, which assailed both the Church and the sovereign pontiff. In 1804 he lost his mother, to whom he was much at-

tached. In 1809 the congregation of which he was a member was suppressed. Such, however, was his love for his order, that he did not wish to give up either his cell or the rules. Amidst all his trials, joy and calmness were depicted on his countenance, and he thanked God for being permitted to suffer. He often repeated the words of St. Augustine: "Burn me, wound me, do not spare me." Following the example of St. Camillus, he called his wounds "the mercies of God."

"One day," states one of the witnesses, "as if directed by an inward monitor, I saw him at a different hour from that on which I usually went. I found him surrounded by a crowd of persons. He lay in such a state that all supposed he was near his death. I desired every one to leave, for he would sooner die than tell any person to go away."

CHAPTER V.

Results of Father Bianchi's Ministrations.

THE ministry exercised by the servant of God, during the last fifteen years of his life,

is well known to have produced a most extraordinary effect. Even those who merely conversed with him found their hearts softened, and desired to become better. All said he was another Philip Neri, and that it was enough to hear him speak of God, to be resolved to love him. These intercourses were sufficient to put his hearers in raptures, and make them forget the world. "Whenever," writes one of the witnesses, "he gave me absolution, I experienced such an influence from merely speaking with him that I could not prevent myself from passing the entire day before the blessed sacrament."

His conversation, his look, and the very touch of his hand seemed to change men. "His mode of speaking was so penetrating," one of the witnesses states, "that I feel the benefit of it even to this day. It was sufficient to see him in his room to make me become a different person to what I was before. He put his hand on my head, and I experienced within me an emotion, like a flame of fire, which extended from my head through all my body; his look inspired me with the greatest purity, and banished all evil thoughts from my mind." He was very successful in calming the troubles of those who suffered from

spiritual or temporal trials. He had the gift of doing this by laying his hand on their heads, or by making the sign of the cross on their foreheads. "I went one day," adds another witness, "to see Father Bianchi. I told him my trials and my troubles. He spoke to me, amongst other matters, respecting the blessed sacrament and devotion to it. In a moment I found the hand of God on me; all my sadness was removed, and I had a joy such as I never experienced before. When he placed his hand on my shoulder, I felt that palpitation of my heart, which he was said to suffer from, when he was filled with the flame of holy love. I was obliged to have recourse to prayer to put an end to it."

Mention has already been made of several prodigies, and miraculous signs with which he was affected. In order to afford consolation to the faithful at this period of revolutions and public calamities, it pleased God to make known to Father Bianchi the events, which afterwards took place in Spain and in Russia, and he foretold the return of Pius VII. In directing souls he knew their secret thoughts, which they had not made known to any person. He predicted the death of several persons. He appeared in the air, surrounded

with light, to a soul, in order to give it consolation. On three different occasions he stopped the flames of Vesuvius, twice by giving his benediction, and at another time by the aid of a statue. He went through the rain, accompanied by another person, without it touching them. He multiplied the money of one man, and with his own frugal repast he was in the habit of supporting five persons. He also cured many miraculously. He touched one, who was at the point of death, and healed him. He did the same for another by praying for him. Many, who were ill, were freed from their diseases through his intercession.

CHAPTER VI.

Circumstances worth recording.

A WITNESS who is yet living, and who is one of the most zealous priests in Naples, stated in his testimony several circumstances, which deserve to be related. The first time this priest saw Father Bianchi, he was twenty-four years old, and was then a layman. His appearance produced a strong impression on him, and he seemed like another St. John the

Baptist. "He was surrounded with light, which affected my eyes. When he placed his hand on my head, I felt an internal commotion, like a holy flame, going through my whole body. I conceived at that time a great idea of his sanctity, and wished much to visit him often. Fifteen days afterwards I went to see him. He was very glad that I had called on him a second time, and he told me I should rejoice, for our Lord was going to do great things for me. I visited him at another time, when I had committed a secret sin, and he desired me to go to confession as soon as I could. He mentioned what I had done wrong. On another occasion, when I was absent from Naples about ten months, in order to avoid the conscription, he stated all the sins I had committed, whilst I was away from the city. He often anticipated me, when I went to see him, by mentioning to me the purpose for which I called. He also told me of my vocation, and the nature of the duties which would afterwards devolve upon me. I saw him once in an ecstasy, and he related what I should be engaged in at the present time. I went to call on him during the novena preceding Pentecost, and related to him my spiritual coldness. He went into an

ecstasy, and declared that I should receive two visitations from the Holy Ghost, and had better take care not to fall. I, however, did not mind what he said; and whilst going down the stairs, I felt myself struck twice on the heart, and was thrown each time against the wall. I shed tears copiously. He did not give me absolution very easily. He only granted it to me three times during the year, for he required a great disposition on my part to receive it. He told me one day, that he had asked God to give him a sign, when he should grant it to me. He did not, however, deprive me of frequent communion." These circumstances are not, however, to be judged by the ordinary rules. Father Bianchi desired, no doubt, to prepare him by the most perfect disposition, to receive an abundance of heavenly grace.

Father Bianchi loved his mother much; but like St. Francis Xavier, his patron, who went to India without going out of his way to visit his relations, he resisted all her entreaties to go see her before she died. "Give me this consolation," writes his mother; "I know the influence obedience has with you, and I am sure I shall prevail with you to come and see me." Father Bianchi replied to

his mother in the following terms:—"At your advanced age you have me always near you, if you always seek me in God, for we are all in him. We should be persuaded of this, that being pilgrims, and travellers here, we cannot all lodge in the same inn. We must march onwards, that we may proceed to our happy, and eternal home. Let us endeavor to put all our care to arrive there happily, in our Lord. Let our desire be to find ourselves united in that blessed country, where we shall no more be separated from each other, throughout all eternity. Let us take no account of what is merely transitory. Let us only think of, and endeavor, and sigh after these—to see God, to love God, to possess God, without fear of ever losing him." All this shows the pure love he had for his mother. He loved her in God, and for God, and desired to inspire her with the same holiness of affection. He concluded by wishing her all spiritual good; and for temporal blessings desired her to seek only the will of God.

He said, once, to a friend, that when his mother gave him her blessing, he told her, "We shall behold each other in paradise." He saw her once or twice after he became a Barnabite. Charity is more perfect in the

saints than in other individuals. They should therefore love their relations more than others do; but the purity of their affections excludes all mixture with flesh and blood. God, who in the natural law desires us to love our relations, says in the gospel, "that whosoever loves his relations more than he loves him, is not worthy of him." "A faithful saying," says St. Bernard, "and worthy of all acceptation. Although it is impious to despise our mother, nevertheless, to despise her for the sake of Christ, is most pious."

So great was his attachment for the religious state, that when the military government had suppressed the various orders, he did not wish to quit the college of Portanova, where he dwelt. In this respect he imitated Mgr Menochio, another servant of God, the sacristan of Pius VII., who accompanied that pontiff to Paris, in 1804, and wore the dress of an Augustinian. After the departure of the pope from Rome, in 1809, he continued to occupy his rooms in the Quirinal Palace, and to wear his habit. Father Bianchi acted in a similar manner. He lived in his cell, and followed the rules as if the community resided in the house. He was in the choir at

the appointed hour, and also went out at the usual times to perform his works of charity. He observed his vows most rigidly, when the order was finally suppressed. He did not ask any thing of any person; for God allowed the piety of his friends to supply him with all he needed. He had much difficulty to overcome the repugnance which he felt in accepting their gifts. Cardinal Caracciolo presented him with a silver dish; but he continued to use the one which belonged to the order. Whenever he wanted a dispensation for any thing, he asked the permission of his confessor.

Chevalier Bonocore tells us that when the congregation was suppressed he asked him to his house, that he might obtain some relief for the malady from which he suffered; and also that the great number of persons who were looking after him, might be enabled to see him without causing any suspicion to the government. He would not, however, come until he had obtained the permission of the former superior. He then used to spend some days, and often entire months in the country-house, which was situated in a village on the way to Portici. One day, when the Chevalier and Father Bianchi were sitting

in a balcony which overlooked a country that was crowned with a rich harvest, the saint commenced to praise God for what he saw. The Chevalier told him that he had always desired to obtain a portion of land which was near his house, but that he could not succeed, as it belonged to proprietors who were always buying some new place, but would never sell any of what they had acquired. Father Bianchi told him that he should yet possess what he pointed out, and also more in addition to this. The Chevalier smiled when he thought of the condition of his affairs, but Father Bianchi put his hands on his shoulders and told him to have confidence, for that it was not he who said so; and added, that he would also receive a decoration. This prediction was verified in every particular.

A remarkable cure was performed at the same time. The Chevalier gives the following account of it: "The wife of one of my neighbors was dangerously ill. The physicians had stated that there were no hopes of her recovery. She asked to see Father Bianchi, and bade him pray to God for her, and this, not so much for her own sake as for that of her family. The Father told her that God had granted her request, and on the next day

she was sitting up, and was able to dine with her friends. She lived fifteen years afterwards, in good health."

At Portici, Father Bianchi stopped an eruption of Vesuvius. The lava was running over the cultivated land, and caused much destruction. He suffered so much in his feet that he was at this time scarcely able to walk; however, he seemed now but little affected with his complaint, and went more than a mile; he desired all to kneel down before it, and to join with him in reciting several prayers; he then gave his benediction; the lava stopped flowing, and the burning stream became immovable. He was also the means of preserving the pious family in whose house he stayed from a great danger. Three barrels of powder exploded at a place called *Ponte della Croce*, near where he was. All the houses around were destroyed, and every one ascribed the preservation of the Chevalier's house to the fact, that Father Bianchi lived there.

When dwelling in this villa he passed the greater part of the night without sleep. He said mass early in the morning. Whilst engaged in doing so he suffered no pains, but they returned immediately afterwards. He

spent an hour making his thanksgiving. Then they gave him a little coffee, as it was his rule never to ask for any thing. He then retired to his room, and either read his office or some other book. If any person came to see him he received them, and after this commenced his spiritual reading. He dined with the family, and during the time entertained them with pious conversation. He then went to his chamber, and after a short repose returned to his meditations. He united with the family in their evening devotions. He never knew what it was to be idle; he was always engaged in prayer, in his exercises, or doing good to some souls. The cause of the canonization of the Venerable Mary Francis became, in the last years of his life, one of his most delightful occupations. He was not only the principal witness in the judicial inquiry, but became the collector and the keeper of the alms required for the occasion. Cardinal Fontano, the general of the Barnabites, gave him the necessary permission both to manage his own peculium, as the other members of the religious bodies did after the suppression of the orders, and also to do all that was necessary in the cause of the Blessed Mary Francis.

Sums of money were also intrusted to him to distribute as he saw fit. These he disposed of either for the benefit of his order, or for the cause of the saint.

In 1812, and in 1813, there were hopes of the order being again established, and all that belonged to him he resolved to devote to its welfare, or to the cause of the Blessed Mary Francis, should it not be permitted to resume its former state. At the suggestion of some of his friends he made a will, which was the only means of preserving the little he left behind from being diverted to other purposes; for he died whilst the military government was yet in existence. Amongst the clauses contained in it, there was the following:—"I desire that the pictures of the Venerable Mary Francis, of our Saviour, and of the crucifixion, which are in my room, be kept by the aforesaid Chevalier Bonocore, until it pleases God to cause the Venerable Mary Francis to be beatified, and that then they be exposed for public veneration in the chapel of the servant of God, should the Sovereign Pontiff desire it."

The conduct of Father Bianchi showed the humble opinion he had of himself. He took pleasure in being always the last, and con-

sidered himself as an unworthy person, and desired to do every thing to make himself be reputed as nothing. He endeavored to cause others to have a low idea of him. His humility rendered him mute respecting himself. He never spoke of himself, and kept the most strict silence about his own good qualities. He never said any thing even to those with whom he was familiar, which might tend to his own glory. It could indeed be said of him, that he hid himself from the entire world.

He threw a similar veil over his acts of Virtue. It required great skill to be able to discover these. The gifts, which God was pleased to bestow on him, he concealed as much as he could. He exhorted others to do the same, saying, "The oven becomes cold when it is open, and grows hot when it is closed." To hear him speak of things which he regarded, it was necessary to introduce topics connected with the love of God, pious hymns, or devout pictures. On one occasion, the singing of a hymn produced in him those emotions which have been already recorded, and a person present threw himself on his knees, and said, "How is it that you have this gift so abundantly, and we have so little of it? show us how to acquire some of this holy

love." "I have," replied Father Bianchi, "prayed our Lord to impress his image on my heart as he did on the Veil of St. Veronica; do you do the same, and I hope that our Lord will hear you." After this he was thrown into a fit of agitation, and when he returned to himself, he said, "What have you made me say; God forgive you."

Another person came to him, and was affected with great sorrow. He did not wish to discover its cause to the servant of God. At last he said to him, "I shall tell you my secret, if you will tell me yours." Father Bianchi agreed to this. The other then said, "Whence comes this palpitation of the heart?" This question seemed to surprise him. "However, I kept him to his promise," adds the narrator, "when he said to me, 'From what do you think it comes?' I replied, that I thought it came from the fire of charity. Then, like St. Philip Neri, who did not doubt the propriety of making a similar avowal to Cardinal Borromeo, he replied, 'Yes, you are right, my son, this palpitation is the gift of the Holy Ghost. There was a time when I was obliged to leave a Church where the Blessed Sacrament was exposed, that I might not show this gift to others. It was a constant miracle that

I was able to live. Our Lord has deigned to visit me, with the sorrow of his wounds, to calm with an opposite force the flame of my heart.'" The recital of this caused a deep emotion in Father Bianchi, but it filled him with a joy which lasted for a very long time.

The desire which he had, notwithstanding his sufferings, to celebrate mass each day was a great instance of his charity. When his sufferings confined him to his room, he desired his friends to pray to the Blessed Virgin and to God, to make him able to say mass. He was placed on a chair and vested. Then he was supported to the altar; there standing on one foot, he commenced the Holy Sacrifice, and finished it as if nothing were the matter with him, performing all the ceremonies with the greatest exactness. The fervor with which he celebrated, and the devotion which he inspired in others, excited the admiration of all. When he had finished, he fell into the same languor and weakness, and was obliged to be helped back to the chair, and to have the sacred vestments taken off. Such was his joy in being able to say mass, that he said, "When you see I am not able, weep for me as if I were dead." The person who served his mass was accustomed to put his hand under

the foot, which he was not able to lay on the ground, fearing that he might fall from the great pain which he endured.

During the two last months of his life, when his sufferings were great, he obtained the privilege of a private oratory, and when he could not celebrate he communicated. He received communion every day as long as he was able to fast, and after this he received it as the viaticum.

In concluding the life of the venerable servant of God, two circumstances, which have been mentioned already, deserve to be more fully explained. The first is the miracle of the communion brought to Blessed Mary Francis by the angels. The following is the statement of Father Bianchi respecting this. "Her love for the Blessed Sacrament was so extraordinary and heroic, that perhaps without sufficient reflection I acceded to her importunities, to bring her a consecrated host in a corporal when I could go to see her. She often asked me to do so, when, smiling, I used to put her off to another time. At last she seemed to understand me, and complained that it was not allowed a Christian to communicate several times during the day. So heroic and so ardent was her desire for this,

that God often consoled her by the ministry of angels. During my masses and when I was consuming the elements, the Archangel St. Raphael, either after the consecration or before my communion, used to take the chalice off the altar, and give it to the servant of God to drink out of it in her own dwelling. Sometimes she took but very little, only two or three drops, but enough to question her about it, and assure myself respecting it. On one occasion she drank nearly half of it, I perceived it at once, as a considerable quantity of the precious blood had disappeared. I was surprised; and when I asked her respecting it, she said to me, 'If the Archangel St. Raphael had not told me that the sacrifice must be completed, I should have drank it all.' At other times she received the small piece of the host which was broken into the chalice; not finding it when I consumed the precious blood, I inquired from the servant of God respecting it. She informed me that our Lord had given it to her; but what astonished me most was, that the Blessed Mary Francis, after these miraculous dispensations of providence, came to meet me, when I entered the house, quite joyous, and told me, when I asked her, what had happened."

It has been stated that Father Bianchi, wishing to lead a more perfect life, had detached himself from all literary exercises and from the company of the learned. In order to withdraw the servant of God from the great delight he took in scientific pursuits, our Lord made use of extraordinary means. "Being ill," writes one of the witnesses, "I was in company with my physician and Father Bianchi. Don Pietro Magno, the physician, was a philosopher, and quite a literary character; what he stated in the presence of Father Bianchi showed, that he prided himself for his knowledge of human literature. Father Bianchi took occasion to tell him how much the love of God, and the knowledge of it, exceeded worldly sciences, and that in his early days he was attached to them, and prayed to God to help him in his studies, that they might assist him in his ministry. 'After one of these prayers,' said the Saint, 'I was filled with a bright light, which seemed to remove a veil that hung over my mind, and enabled me to know all human knowledge like Solomon, even that which I had never before cultivated. I remained so for twenty-four hours, and then returned into my former state. And I heard

a voice in my heart saying, Such are the sciences; what advantage are they? study me —study my love.'"

The Doctor profited by this conversation, and employed himself in seeking the knowledge of divine things during the remainder of his days.

ANNA MARIA TAIGI.

As the cause of this holy person has not yet been formally presented to the congregation of rites, but is only in a state of preparation—in order to conform to the necessary regulations we shall begin by stating that, in relating her virtues and her extraordinary gifts, there is no desire of putting forward any thing which will interfere with the decision of the Holy See. We profess perfect submission to it in every point, and what we say about her is based on merely human testimony.

CHAPTER I.

The Early Life of the Servant of God.

Amongst the many who in those days have had an especial devotion to the Immaculate Conception, Anna Maria Taigi deserves to

be numbered. In her was realized the promise, that whoever will venerate the Mother of God in this mystery, shall receive from our Lord especial graces.

She was born at Sienna in 1769, and in her earliest years experienced many trials. Her father, who was a physician, lost his property, and was compelled to leave his native place. Anna Maria went with him to Rome. Although only six years old, she performed the journey on foot. She was soon obliged to fix upon some mode of life in order to support herself, and to settle in the world. The marriage state was that to which she was called by our Lord. A servant in poor circumstances demanded her in wedlock. To this her relations consented, as they could not expect to find a suitable provision for her in that class of society in which they had formerly lived. She was naturally endowed with a lively disposition, which seemed calculated to lead her into some imprudent actions. But grace soon triumphed in her heart, which was formed for virtue to such a degree, that it seemed impossible for her to forsake the road to sanctity, in which our Lord was pleased to lead her. Extraordinary lights, sensible joys, and special graces of every kind

were the means, by which our Lord succeeded in winning the soul of his servant. To these tepidity, temptations, and the trials, which are reserved for all, often succeeded, but nevertheless her virtues increased more and more. The time was now come, when she would be required to give proof of her faith, her hope, and her love. Perseverance, prudence, temperance, justice, and the mortification of her internal and external senses were also to be witnessed in her. For she was to practise these virtues in a remarkable degree.

In return for her fidelity and her courage, God was pleased to grant her such gifts as the Church will one day pass judgment on. She had the knowledge of future things, and also of the most inward thoughts. Her prayers were efficacious especially in the conversion of sinners and in healing the sick. A great number of persons who had been despaired of, attributed their recovery altogether to her. A princely family in Rome owed the preservation of the health of several of their children to her supplications.

When she was on one occasion making a visit to the Seven Churches, a very violent rain came on, which obliged her to enter a house. She found there a sick person dying,

to whom the last Sacraments had been administered. The members of the family were weeping around her. Anna Maria bid them pray, and made the sign of the cross over the woman, who was ill, with an image of the Blessed Virgin. The rain ceased, and the servant of God continued her pious pilgrimage. She had scarcely left the house, when the sick person came to herself, and immediately recovered her voice. The members of the household ran out to thank their benefactress, with an enthusiasm which it would be difficult to describe. Her house was constantly filled with persons, asking her prayers, and seeking that favors like these should be bestowed on them.

She often visited the Church of St. Andrew, at the Novitiate of the Jesuits on *Monte Cavallo.* Father Rosini remarked the modesty, and the recollection of the pious woman. He asked her to recommend to God one of the religious who was then ill. She promised to do so, and at the same time added, that it was not disease so much afflicted him as the troubles of his mind. Father Rosini conceived a great esteem for Anna Maria, such as her graces were calculated to inspire, and they formed between each other a spirit-

ual union, which lasted until her death. This was the occasion of many blessings being granted to the society to which Father Rosini belonged. The master of novices recommended to her devotion a young member, who died shortly after. She told him, that from the bed of death the pious soul would go to heaven. The Father, delighted at her answer, mentioned the virtues of this good young man. At other times when prayers were offered for those who were in danger of death, Anna Maria knew immediately whether they would be answered or not. When God did not deem fit to grant the recovery of the person prayed for, abundance of tears flowed from her eyes, and she was seized with the greatest grief. This was always a sure sign that the last moments of the sick man were nigh at hand. Sinners, who had resisted the workings of divine grace, were surprised to hear this humble woman reveal the secrets of their heart, and tell them of their wicked life. They usually fell at her feet, and asked of God to give them pardon and mercy. The following is a remarkable instance of this:— A young man, who belonged to a good Christian family, lost his father at the period of life most dangerous for youth to be deprived of

such guardianship. He frequented bad company, and by reading bad books lost the faith, and became a propagator of the most wicked principles. He was the scandal of the village in which he lived. All the warnings of Providence seemed to be of no avail. More than once he was saved from a premature death, when passing through a river on horseback, to gratify his base passions. At another time, standing at his window, he was struck with lightning, but only one of his limbs was wounded. Being in company with some friends in a neighboring village, he stayed somewhat behind them, and being benighted on his road, he lost his way and wandered into a forest filled with assassins. They, taking him for one of their companions, allowed him to pass along without disturbance, and proceeding to the road, surprised his companions, and wounded them in a most barbarous manner. He, however, did not regard these interpositions of Divine Providence. A person who was united with him in a wicked course of life, came to visit him when he was ill, and brought a skilful doctor to see him. As his friend left the chamber of the sick man, he was seized with an attack of apoplexy, and died without the consolations of religion.

This sudden death produced no salutary impression on the young man. The body was left in the passage, no person would remove it, until at length the curate of the parish came to perform the charitable work. The sick man returned to his room, determined to put an end to his own existence, and to that of any person who would interfere with him. One of the inhabitants of the village risked all danger, and rushing into his room, seized him by the arms, and prevented him from taking away his life. Several pious and holy Ecclesiastics visited him, but to no purpose, and all began to look upon him as lost, and as one abandoned by God.

A friend of his chanced to come to Rome. He there became acquainted with the servant of God, Anna Maria, and entreated her to use her influence in effecting his conversion. Anna Maria did not dissemble the difficulty of the task, and told him that this poor young man should be brought to Rome, and that there was no other chance for his salvation. She then began to devote herself continually to the good work by fasting, and offering herself to the divine justice as an expiation for the misdeeds of the unhappy sinner. She went one evening to the Church of *S. Maria*

in via lata to pray before the Blessed Sacrament, which was exposed there, and she heard the voice of her heavenly spouse, saying, "Pray again to St. Joseph for him, because he is the patron of the young man."

It was rather a difficult matter to bring him to Rome, for he looked upon the Eternal City with horror, and always spoke of it in almost blasphemous terms. The Governors of the different provinces had also received directions not to allow persons of bad character to come to Rome. The Governor refused him a passport, and there seemed no possibility of his being able to leave, when providentially a different Governor was appointed, who, when he became acquainted with the circumstances of the case, complied with his request, and permitted him to set out for the Eternal City.

When he arrived, his friend met him near St. Peter's, and resolved to conduct him to the home of the servant of God. He seemed happy and joyous, and in no way affected by the loss of his guilty companion. They went towards the house, and when they came near it the young man began to feel unhappy, and stopped suddenly, as if he were hindered by some secret influence. When he came there he look-

ed at it, and uttered the most dreadful imprecations against all who lived there. His friend saw that this was the work of the demon, who knows all are lost to him who come near to God. The young man continued his blasphemies, struck the pavement with his stick, and declared that he would never enter the doors of the house. His friend at length prevailed on him to go up the stairs. A discussion here took place between them. Anna Maria hearing it opened her door, and asked them to come in. The young man could not now retreat; so he entered the room, sat down, and immediately asked for a glass of water, saying, he did not know what was the matter with him, he felt so ill. Anna Maria told him it was nothing, and he need not be afraid.

The friend retired into a neighboring room, that he might leave them at more perfect liberty. Anna Maria looked at the young man, and mentioned to him all the errors of his past life, and showed him how he had been the object of the divine interposition several times. She related to him all his most secret faults, and said to him in a tone of authority, the time was now come when he should forsake these, and return to God. The conversation lasted about an hour. He

left her house quite thoughtful, but with his mind not disturbed. He seemed astonished at her being able to know all the secrets of his past life. On the following day he told his friend that he had not slept during the night; his mind was so occupied with thinking on the interview which he had with the servant of God, and he seemed much pleased, and resolved to go there again.

It would require a volume to describe the means Satan made use of to prevent the conversion of this young man. The servant of God, however, continued her prayers, her fastings, and her penances. She told his friend that the grace had been granted, but that he must not give up praying for him, in order that the divine mercies, in all their fulness, might be obtained for him. On the next day he returned to the house, and notwithstanding the efforts of Satan to bring him back to his evil ways, he continued his visits. The seed of heavenly grace was already sown in his heart, but the bad habits in which he had so long indulged, hindered its growth. Satan did not relax his efforts, and tried various modes to keep the young man in his toils, and to hinder his conversion. The servant of God supplicated more earnestly for this, and re-

doubled her fasts and penances. After a long perseverance in her works of charity, the time at length came when it pleased God to answer her prayers. The young man went one day on a party of pleasure to the Villa Pamfili. He exerted himself too much, and when he returned home he was attacked with a fever, which confined him to his bed. Anna Maria offered up her prayers for his recovery, and complained to God of his treating her with rigor, when she gave herself up as an expiation to the divine justice. She entreated our Lord to convince him by his heavenly grace, and not to make use of such severe means. To this request our Lord replied, "Do you think, my daughter, that I should conduct such sinners to heaven in a carriage? Remember that this is a lost soul, and that I have converted him in answer to your prayers and penances. Permit me to fix the time and the means. He will receive violent and terrible blows. Let me do as I will. Do you continue to pray, without occupying yourself with other matters." His illness turned into a very bad tertian fever. During the time he was confined to his bed, he spent all his money. When Anna Maria saw him alone in lodgings, and in want of every thing, she

invited him to come to her house every day, and she would supply him with all that he required. He had suffered so much from his illness, that he now became as gentle as a lamb, when the servant of God addressed herself to him. She turned this opportunity to good account by instructing him in the faith, and also by giving him good advice, and recommending him always to hope in God. She continued her prayers on his behalf. God, if it be permitted to speak so, finding himself bound by the prayers of his servant, and by her penances, arranged matters so, that he should leave the city and return home. The summer was now advanced, and it became dangerous for him to remain in Rome. She gave him all the help, both temporal and spiritual, which he required, and desired him to retain in his memory all the good instruction she had given him, and which one day would prove beneficial. During all the wickedness of his former life he preserved a great kindness for the poor. It was no doubt in consequence of this, that God had been pleased to extend such mercies to him.

When he went back to the country he had to endure crosses of all descriptions—persecution, loss of goods, and of friends, even of

those for whom he had made great sacrifices. His illness returned, and he became very sad. He then remembered all the holy servant of God told him about those false friends, amongst whom he had spent so much money. He wrote to Rome to his benefactress during his sickness. He had the use of his reason all this time, but his end now approached. He sent for a pious priest, and made his confession to him. After receiving absolution he lost his senses, and died without receiving the Viaticum. He was thus rescued from destruction by the divine grace, which saved him, and converted him at the close of his life, and placed him in a state in which he could not be assailed by the temptations of the evil one.

The holy woman, when she heard of his death, ceased not to pray for the soul of her departed friend. She was making a pilgrimage to St. Paul's outside the walls, and after she had received communion at the altar of the Blessed Sacrament, she went into an ecstasy. During this she was made acquainted with the dreadful sufferings of his soul in purgatory. She was also informed that, as she had delivered his soul from hell by offering herself as an expiation for his sins, she

must be prepared to suffer a portion of what he now endured. The servant of God bowed her head with submission, and thanked God for bestowing on her so great a grace. She asked our Saviour to enable her to bear what she must submit to. From that time she was laden with sufferings of every description, persecution on the part of the devil, calumnies on the part of friends, disorder in her family, and temptations. If God had not come to her help, she could not have borne with them. When she had suffered for five years, it pleased God to make known to her, that her friend was now put in possession of eternal glory, where he soon gave proofs of his not forgetting her kindness. He remembered also his friend, who had made him acquainted with the servant of God. He lived by himself in the upper room of a large house. One night, when he was asleep, some assassins attempted to enter his place. He felt some one take him by the hand, and call him by name. He recognized his friend, who said to him, "This is no time to sleep; get up immediately." He got up, and could not imagine why he had appeared to him in this manner. He heard the noise of those who were trying to enter the house, and lighting several candles

commenced speaking with a loud voice, as if he were in company with some persons. The robbers then went away as soon as they could. In the morning traces of them were found, and also the precautions which they had taken to prevent their being heard. Thus the friend preserved the life of the person who had gained spiritual joys for him.

We see from these instances, how she never ceased to labor for the welfare of her neighbor, and how we should never despair of a soul, no matter how great the sins with which it may be stained.

CHAPTER II.

Special Graces—Knowledge of Future Events.

The servant of God on other occasions, besides the one mentioned in the last chapter, gave proof of it having pleased God to bestow on her especial graces. The following are remarkable instances of this.

A young man, who belonged to a family of great distinction, came to Rome. Before returning home, as he was acquainted with Anna Maria, he went to see her. She said to him, "Do not go by such a road, go by another; for when you will come to a certain

place, you will meet with what will prove a great danger, and when you will give the alarm, no one will hear you."

The young man did not remember her warning, and the driver followed the road which he had been directed by her not to take. He then began to remember it, and called to the driver to stop. But he did not mind him, but drove on more rapidly, and when they came to the place she had indicated, the carriage was upset. He was saved by what seemed to be a particular dispensation of Providence, but his servant received a contusion on his head from which he afterwards died. He related the matter to several persons, and made an authentic deposition respecting it.

Count Alexander Michaud, *aide-de-camp* to the Emperor of Russia, was at Rome when the prince died. He was much grieved at the intelligence, for he loved the Emperor, and also feared great changes at Court, which would be injurious to his interests. He made his anxieties known to Anna Maria, who consoled him by informing him that the new Emperor would treat him with kindness, and that his journey to Russia would be accomplished with safety, notwithstanding the un-

favorable season of the year. Her prediction was fulfilled in every particular, and the General wrote a letter of thanks to Anna Maria, which is yet preserved amongst the other documents connected with the cause.

Other instances of a similar description could be cited. She foretold the death of Leo XII. and the election of Pius VIII., and the election of Gregory XVI., and the political circumstances connected with his Pontificate.

Though she died before Pius IX. was elected Pope, yet she was able to tell several things connected with his reign.

She was one day talking to a pious priest respecting the persecutions which the Church would undergo. She told him of the wickedness, which would be committed in Rome, and what the Pope would suffer. The priest then asked her who would be Pope at that time, and if he was then amongst the number of Cardinals. She replied that he was not, for he was now only a simple priest, and was in a distant country far away from Rome. At that time Pius IX. was but a simple priest, and was attached to the nunciature in Chili.

Anna Maria stated that the future Pontiff would be elected in an extraordinary manner;

that he would introduce reforms; that, if persons were thankful for these, God would give them many blessings, but if they abused them, he would punish them for their iniquities. She said that this Pope, elected in perfect accordance with the will of God, would be assisted by him with extraordinary lights, and that his name would be held in high esteem by all the nations of the world, that even the Turk would pay him respect, and that foreign nations would come to his succor. That in Rome, and in other places, sin would triumph, and that God permitted this to separate the chaff from the wheat. She said that the Pontiff would weather the storm that would beat against the bark of Peter, and that God would defend his Church against the wicked, who would be placed in a state of humiliation and confusion, and that it would obtain so great a triumph that every one would be astonished." The priest, to whom Anna Maria told these things, related them to Mgr. Luquet, the Bishop of Heshbon.

When the servant of God prayed for those unhappy times, and asked of her heavenly spouse, who would resist these calamities, she was told by him, "Those who had received the gift of humility; he who is really meek

says, let us be thankful for the visitations of God, we deserve them for our sins. He who is lowly does not criticise the conduct of any one, much less that of the head of the Church. But those who pass for good people, when they are really not so, will not see the triumph and the peace of the Church. Some will be humbled in one manner, and others in a different way."

Anna Maria saw the coming of the republic of 1848 in the days of Pius VII., when praying on the 31st of August, 1816, in the Church of St. Charles at the *Quatro Fontane*. She was in a rapture, and heard her divine spouse pronounce against the wicked people fearful threats. At other times she saw Rome on fire, the churches sacked and destroyed, and the blood of priests flowing in the streets. She had also told some things not less interesting, respecting the venerable Pontiff Pius VII. The Pope had heard from Cardinal Pedichni much respecting her. He therefore wished that she would write to himself, and Anna Maria, in obedience to his command, informed him of the most minute details of his childhood, which the Holy Father, smiling, said were quite true. Every time he saw the Cardinal, he asked him how Anna Maria did; he

sent her his benediction, and bid her pray according to his intentions. She also foretold much, that was connected with the election of other popes, and several circumstances of the revolutions in France and Spain, and the political situation of Russia, the war in Poland, and the bloody scenes which would be enacted there.

She foretold so many facts connected with different persons, that it would be too tedious to mention them all. A few only will be related.

One day she met Cardinal Marazzani on his way to visit the tomb of the Apostles, where he was going with great pomp, according to custom, after his election as Cardinal. Some person asked her what she thought of this ceremony. She looked at the procession, and then lowering her eyes, said, "To-day the Cardinal is in great pomp, and in a month he will be in the tomb." What she stated proved to be true, for the Cardinal died within a month.

The Cardinal Cristaldi was about going to Naples. He was very much disturbed at some person telling him, he would die during the journey. He sent to the servant of God to know what she would say respecting

it, and she told him to go to Naples and not be afraid. She added that he would return home in safety, and in proof of this, she said that the intention which he had in his mind would not be realized. Every thing happened as Anna Maria had foretold.

When Napoleon had invaded Spain, she told her confessor, who belonged to the Trinitarian order, of the death of the General of the order. This circumstance could not be known by any human means at Rome. She also stated, that he was going from one town to another, accompanied by a religious, and that they had been attacked and put to death. She told them that they had died with faith and patience in such an eminent degree, that they had no need of their prayers. All these particulars were verified respecting those holy men.

On another occasion a lady of high rank was disturbed respecting her brother, whom she supposed to have fallen into the hands of his enemies. She sent to Anna Maria to know if this were the case. She told the messenger not to be afraid, as the lady's brother was safe. She described the persons who had accompanied him, and every circumstance connected with his adventure.

A son of one of the rich merchants became dangerously ill. His relations commended him to the prayers of Anna Maria. She told them that he would now recover, but that at the end of five years he would fall from his horse, and be carried home insensible. "It will be necessary," she said, "to pray to our Lord, and he will recover his senses only for a short time, to enable him to go to confession and to receive the eucharist." This was verified in every particular.

She was often consulted respecting the souls in purgatory, and comforted by the appearing of those to her, who had been delivered by her prayers. They came to thank her for the charity she had shown them. At other times she was filled with such sorrow as made her weep, when she beheld souls going to hell. She saw the judgment scene, and seemed to hear the sentence passed on them, and also the grounds on which they were condemned. Other instances might be added, which would tend to show the humility which the saint preserved amidst all these gifts.

CHAPTER III.

Death of the Servant of God.

Anna Maria having lived her allotted time, died on the 9th of June, 1837, in a manner worthy of the penitential life which she had led, and in great reputation for her sanctity. Though she took every care to hide from the world the extraordinary graces which were bestowed on her, she was an object of admiration to all. Even those most distinguished for their piety and for their social position, paid her every homage. When persons met her in the streets, or in the churches, they approached her with respect to recommend themselves to her prayers, or to ask her advice. The highest Ecclesiastical dignities visited her for the same object, and even seculars high in power were not backward in asking to be instructed by her.

Pius VII. and Leo XII. expressed the greatest regard for her, and the latter sent his own physician to visit her when she was ill.

Many Ecclesiastics, who died in the odor of sanctity, held her in the highest veneration. Mgr. Strombi of the order of the Passionists, Mgr. Mennochio, Canon Buffalo, Brother Felix

of Montefiascone, and many others, were wont to consult her on matters of importance.

The Abbate Pallotti, founder of the pious Union at Rome, and whose cause is now pending before the Congregation of Rites, received through her intercession such graces during her lifetime, and after her death, that he was accustomed to call her "the secretary and plenipotentiary of his congregation near the throne of God."

Father Bernard, whose reputation for sanctity was very great, had often recourse to her with much profit to himself, especially in the spiritual trials which he endured, before it pleased God to grant him those favors which he afterwards conferred on him. When she died he said, "If she is not in paradise, no one will go there." Mgr. Basilici, Bishop of Sutri, celebrated for his piety, and particularly for his devotion to St. Philomena, when saying mass, prayed for the servant of God. He said that when he had done so, he felt his heart filled with consolation, and was more inclined to recommend himself to her prayers, than to make a *memento* of her.

After her death every one seemed more fully impressed with the idea of her sanctity. Many came from a distance to visit her tomb,

having heard of her piety, and of the gifts which God had been pleased to confer on her.

At Rome the highest honors were paid to her. The cholera had already made its appearance, both in the northern and in the southern portions of Italy, and a large concourse of persons was not allowed to assemble in the church, when the holy woman died. Her departure from amongst the living was at first scarcely noticed, but in a short time the report of it soon spread through the city, and every one was desirous to be made acquainted with it. The Canon Buffalo, who died on the 20th of December in the same year, having met a priest near the Church of the Gesu, expressed the great grief which he felt at the city being deprived of so holy a person, and added, "when God calls to himself souls which are so dear to him, it is a sign that he intends to punish us." The cholera appeared in a short time, and caused dreadful ravages. The cemetery of St. Lawrence was soon filled with corpses, but notwithstanding the general terror, many persons came to visit the tomb of the servant of God. The Cardinal Vicar desired a holy priest, who had been in attendance on her, and who was acquainted with her for more than twenty years, to collect

all the documents connected with her life, that if it should please Providence to permit the cause of canonization to be proceeded with, the necessary proofs of her holiness and piety might not be wanting. Cardinal Pedicini, in writing to the Cardinal Vicar, states that he knew her for more than thirty years, and that during that period he admired her for her extraordinary gifts, and the lights with which God had been pleased to enrich her soul. That the knowledge she had of future events connected with the Church and the world, were so wonderful, that they show how highly she was favored. He requests of the Cardinal Vicar to have her remains consigned to some safe place of safe keeping. He adds also, that several persons, amongst whom were Pius VII., Leo XII., Bishop Flaget and Bishop Stambi, held, her in the highest possible repute.

Though others in a state of virginity, and widowhood, have been enabled to show a life separated from the world, and more closely united to God, Anna Maria Taigi has manifested this in the marriage state, and whilst she performed the duties of a wife and of a mother in a most exemplary manner, she

possessed at the same time a most perfect detachment from the things of this life, and the closest union with God, who had enriched her with many supernatural gifts.

THE SPIRITUAL WORKS OF THE VENERABLE LOUIS GRIGNON DE MONTFORT.

In all cases of Canonization, the writings of the venerable servants of God are always subject to revision. It has happened on several occasions, by a special dispensation, that the Holy Father has allowed the cause to be proceeded with, before this examination has taken place. But it must be concluded before judgment is passed on the virtues, in accordance with a decree of Urban VIII. This inquiry into all connected with what the venerable servant of God wrote, does not refer to what others have written respecting him, or set down from statements which he may have made. These latter are connected with the sentence respecting the virtues of the saint, and usually form part of the process at that period of the cause. The general rule is to

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examine all the writings of the holy persons. Even those undertaken by the order of superiors are not excepted. It makes no difference whether these works be large or small, or written for public or private reading, they are all subject to revision. Benedict XIV. tells us, that since this mode of Canonization has been established, the causes of four pontiffs have been undertaken. Pius V., who was canonized by Clement XI. Gregory X. whose case was commenced before the decrees of Urban VIII., and carried on when Benedict XIV. was promoter of the faith. The third is Pope Innocent XI., and the fourth Benedict XI. Respecting the cases of the pontiffs, the following seems to be the mode of proceeding. All the works which they wrote before they were raised to the pontifical chair, are to be examined like those of other persons. A distinction is usually made respecting those writings they may have composed when they became popes. Those which have the force of law, or which concern the affairs or government of the Universal Church, having been spoken *ex cathedra*, are not subject to any revision; but those which are not of this nature, and which are not connected with the general

management of the Church, are obliged to undergo the scrutiny, for these are only the writings of the pope as a private doctor. If Innocent X. were to be canonized, all the commentaries, which he published on the decretals, should be examined. With respect to Pius V., his letters were reviewed by the proper authority, but the constitutions found in the Bullarium, were not brought under this rule. The letters of Gregory X. connected with the Council of Lyons, the expedition to the holy land, the reconciliation of the Greeks, and the other constitutions found in the decretals were not examined, but his discourse at Florence respecting the Guelfs and the Ghib elines, was treated in the same manner as the writings of the other servants of God. Benedict XI. wrote some homilies on St. Matthew, chapter 5, before he was made Pope. These were examined, like the writings of others whose cause is before the Congregation of Rites.

The original letters must be produced, and also the autographs of any anonymous work, that it may thus appear that they are not falsely attributed to the person whose cause is under consideration. All the works which have been printed during his lifetime, must

also undergo the same process. If any of the writings of the servant of God are published after his death, the original MSS. must be produced, to show that the author has not committed any error against faith and morals, which may have been corrected by his editors.

The consultors are always present at the examination of the writings. The persons, to whom the revision of the works are intrusted, are usually appointed by the Cardinal relator in the cause. Their names are not mentioned, in order that they may thus be free in giving their opinions, which are made in writing. They note down the title of the work, the intention of the author in writing it, and the propositions which they deem worthy of condemnation, and any thing which is contrary to sound doctrine. They are also required to state the theological censure with which it should be marked. They then give their vote, and sign all the documents, which are presented to the Cardinal relator, who submits them to the Congregation, and to the Holy Father. In some instances they are shown to the promoter of the faith, who also makes his remarks. They are then given to the postulators in the cause, who answer the difficulties which

have been made in connection with the writings. When all the formalities have been gone through, the question respecting the writings is proposed in the ordinary Congregation. If the sentence of the Cardinals is unfavorable, and the Pope confirms it, all proceedings in the cause are stayed; if it be otherwise, the process is carried on, and the acts necessary for beatification are completed.

It must, however, be remarked, that any judgment which is passed respecting these writings, cannot be considered as an approbation of them. It is a simple declaration that they contain nothing contrary to faith, or morals, or the common belief of the Church. Benedict XIV. observes, that after this revision of the writings, it cannot be said that the doctrine of the servant of God was approved of by the Holy See; that the most that can be stated, if the revisors have found nothing in those works contrary to the decrees of Urban VIII., and if the pope has confirmed their sentence, is, that they were not disapproved. The modern practice is to review the writings before the signing of the commission, if there be any belonging to the person whose cause is proceeding. For as it must be buried in eternal silence, if there be any errors in his

works, it is but right that the examination should precede the issuing of the commission, to prevent the postulators being engaged in a what cannot be carried to a happy conclusion. When serious difficulties would arise, if this postponement should take place, as, for instance, some of the witnesses might die, then the revision is postponed, and a commission is made out to examine the witnesses, but no ulterior proceedings are taken until all the writings are examined in the usual manner.

CHAPTER I.

The Judgment of the Holy See respecting the Writings of the Venerable Grignon de Montfort.

The commission for the introduction of the cause was signed by Gregory XVI. Sept. 7, 1838. The decree speaks of the zeal which the venerable servant of God always manifested against Jansenism, and the persecution which he endured, in consequence of his attachment to the Holy See. He appears to have founded the Congregations of the Missionaries of the Holy Ghost, and of the Sisters of Holy Wisdom. He was born in the

town of Montfort, and commenced his education in the college of Rennes. He afterwards went to Paris to study theology at St. Sulpice, and was ordained priest in 1700. He was anxious to go to the Mediterranean, to evangelize the countries bordering on its Eastern shores, but his superiors sent him on the mission at Nantes and afterwards at Poitiers. He returned to Paris, and was appointed to the Hospital of Salpietre, when after a short time he returned to Poitiers, to devote himself to the hospitals of that city. In 1706 he went to Rome, and asked of Clement XI. to send him on a foreign mission. This the Pope refused to do, and desired him to return to France, where he acted as missionary in the Western provinces, and gave many proofs, both of his zeal and of his charity. At St. Lorenzo, in the diocese of Rochelle, he first established his Congregations, and also a confraternity of the Holy Wisdom. He died at St. Lorenzo, April 28th, 1716, in the odor of sanctity.

In 1841 the Congregation of Rites gave directions to have his writings collected together. The originals were presented, and amongst these a book entitled "The Love of Holy Wisdom," and a work, which had been printed under the title of "A Treatise on True

Devotion to the Blessed Virgin." The following MSS. were also sent to the Congregation of Rites:—"The Secret of the Holy Rosary;" "Three Volumes of Spiritual Hymns;" "A Volume of Sermons," arranged in alphabetical order; another MSS. "On the Three Crowns of the Blessed Virgin," and several compositions on devotion to her, and on other matters. Copies, also, were made of the rules of the Missionaries, and of the Daughters of Wisdom. The former commences by a fervent prayer to God on behalf of the Society.

He also composed for his religious, "Maxims or Lessons of Divine Love," and prayers to be used every day. Two other books, written by him, were also sent to the Congregation; one called "The Life, Death, and Passion of Jesus, and Mary in the Holy Rosary," the other, *Esclavage de Marie.* The MS. of the latter is made by some person, who states that it is a copy of the work which was composed by de Montfort, and sent to a person of piety. All these were submitted to the Congregation of Rites. Two consultors examined them, and made their reports in writing, which were transmitted to the promoter of the faith. The postulators received

the objections with full liberty to reply to them, and to show that there was nothing wrong in the writings, or doctrine of the venerable servant of God. In the ordinary meeting of the Congregation, held in the Vatican Palace, May 7, 1853, it was decided, that the works of Grignon de Montfort contained nothing which would hinder the cause being proceeded with.

CHAPTER II.

The Book entitled "The Love of Eternal Wisdom."

THE impression which the works of Grignon de Montfort produce, is very different from that caused by ordinary writings. They breathe the internal unction, the peace and consolation, which are usually found in the books written by those whom God has favored with especial lights. The principal foundation of his doctrine, is the joy and happiness which is usually found in souls which have been regenerated by baptism. Of this, St. Paul speaks in the Epistle to the Ephesians, when he prays "that Christ may dwell by faith in their hearts;" and again, when in writing to the Galatians, he says, "I live now, not

I, but Christ liveth in me." This is the life of the new Adam in Christians, of which St. Ignatius of Antioch speaks. This caused the father of Origen to kiss the bosom of his son, which he considered to be a sanctuary and a true temple of the Spirit of our Lord.

This devotion, to our Saviour living in souls, was practised, and recommended by the pious founder of the Seminary of St. Sulpice. Grignon de Montfort was one of the most illustrious pupils of this Seminary, and he shows he understood well the devotion of the founder. The mode in which he speaks of the veneration due to the Blessed Virgin, is connected with the proceeding, and is very well expressed in the prayer, which is used daily at St. Sulpice: "O, Jesus, who liveth in Mary, come and live in thy servants, in the spirit of thy holiness, in the fulness of thy gifts, in the perfection of thy ways, in the communion of thy mysteries, overcome every adverse power by thy Spirit, to the glory of the Father. Amen."

The servant of God was filled with such sentiments towards our Saviour, living by faith in the souls of His people, and working there by grace, that he conceived the most ardent love for God, who became incarnate,

and thus humbled himself for us. He venerated him especially as the eternal wisdom, and wrote the tract, entitled "The Love of the Eternal Wisdom." He was anxious to establish a congregation of females under this title. The name which he gave to his society of Missionaries, was also taken from it. The work begins with an invocation of the eternal wisdom, followed by an exhortation to the great persons of the world, composed of maxims taken from the book of Wisdom. The first chapter treats of the necessity of knowing the divine wisdom, in order that we may love it, and seek for it. The second chapter is on the excellence of this wisdom, and its origin. The third treats of the wonders it has performed in the creation of the world, and especially in making man. In the fourth, the author relates the miracles of goodness and mercy of our Saviour, the true wisdom, before the incarnation. He points out, in the fifth, the excellence of divine wisdom, considered in itself. In the sixth, he speaks of His desire to communicate himself to men. In the seventh, he shows the necessity of choosing this, in preference to the wisdom of the world. He describes, in the eighth chapter, the glorious effects of this divine wisdom in the souls of

those where it dwells. The ninth chapter has an account of the Divine incarnation in the womb of the Blessed Virgin. The author, in the tenth, speaks of its beauty and loveliness considered in itself, in the eleventh, of its beauty in its external works. The twelfth contains maxims of true wisdom, taken from Holy Writ, which are to be a rule of life, in order that one may work out his salvation, and obtain evangelical perfection. The sufferings of this divine wisdom for us are recorded in the thirteenth, and the fourteenth chronicles His triumph on the cross and by the cross. In the fifteenth, and sixteenth, he presents to his readers the means of acquiring it. In the seventeenth, he shows how devotion to the Blessed Virgin is a most efficacious means for obtaining it. The work concludes with a consecration of oneself to the incarnate wisdom, by the hands of Mary.

This book, which may be considered as a collection of texts of scripture referring to the eternal wisdom, both before and after the incarnation, is calculated to make us see the necessity of following these maxims, which are contrary to the wisdom of the world, in order that we may live the most perfect

Christian life, the life of our Saviour in the soul.

The servant of God left another work, entitled "The Maxims and Lessons of Heavenly Wisdom," which he wrote for his pious Congregation of Women.

CHAPTER III.

The Work upon Devotion to the Blessed Virgin.

"It is through the Blessed Virgin that our Saviour has come into the world, and it is by her he should reign in the world." Such is the first sentence of this book, and it expresses the design which the author had in writing it. It speaks of the hidden life of the Blessed Virgin, and of the glory which her dignity, as Mother of God, will obtain for her in all ages, and in eternity. He says with the saints, "that of the Mother of God enough never can be said." He explains the gifts of God with respect to her, and her coöperation in the redemption of the world, and in the sanctification of the Church throughout all ages, in virtue of her divine maternity, the fruits of which are to be seen both in heaven and on earth. Mary is the mother of all Chris-

tians in her son. He declares as consequences from this: 1st. That Mary has received great power over souls; 2d. That, as the Blessed Virgin was in a certain sense necessary to God in the work of sanctification, she is yet more necessary to man for his eternal salvation; 3d. She is more necessary also to man to acquire perfection; and he adds, that God desired to manifest more fully the glories, and the power of Mary, as the world approaches to its last state of corruption, and, consequently, the true friends of our Lord should increase more and more in their inward love, and in their external devotion to this holy Mother. The essential marks of true devotion to the Mother of God are 1st. That our Saviour shall be the end of it; 2d. That our Saviour, being such as he now is, we are not our own, but his, and are, therefore, serfs or slaves. The author adds, "what I speak absolutely of our Saviour, I say relatively of Mary, whom our Lord chose as the inseparable companion of his life, his death, his glory, and his power in heaven and on earth, having given her by his grace the same rights, and privileges, which he possesses by his nature." 3d. All our actions, even our best ones, being often tainted by a self-love, and by our corrupt

nature, we ought to purify them by the devotion of Mary. 4th. In consequence of our corruption, we need a mediator between our soul, and God. According to St. Bernard, "as our Saviour is the mediator between God and his creatures, so Mary, created without sin, is the mediatrix between our Saviour and his sinful creatures." 5th. Our weakness is so great, that with difficulty we preserve the graces, and the gifts, which we receive. Mary is our safest guardian.

False devotion to the Blessed Virgin has the following marks:—1st. The critical venerators, who cannot humble themselves, and follow the sanctifying practice of the devout in heart; 2d. The scrupulous venerators, who fear they will dishonor the Son, when they honor the Mother; 3d. The external venerators, whose heart is far from the holy Mother of God; 4th. The presumptuous venerators, who content themselves with some external practices without regulating their life; 5th. The inconstant venerators; 6th. The hypocritical venerators; 7th. The interested venerators, who seek their worldly interest without thinking of their soul.

True devotion to Mary should be inward, holy, constant, and disinterested. Speaking

of the practices, both external and internal, of this true devotion, he mentions that of the holy bondage of Jesus in Mary, which he establishes on this principle; our perfection consisting entirely in conformity, union, and consecration to our Saviour. The most perfect of all devotions is that which renders us most conformable, most united, and altogether consecrated to him. Mary being the most like God amongst all his creatures, it follows that of all devotions, this, which makes us most like to him, is the veneration of his Virgin Mother. Perfect consecration to our Saviour is nothing less, than a perfect and entire consecration of ourself to the Blessed Virgin. This is the devotion he desires to teach. It consists in giving ourselves entirely to our Lord:—1st. We must give him our bodies with their senses and members; 2d. Our soul with all its faculties; 3d. Our good works, past, present, and future. Man, who was a slave of the devil, has been placed in bondage to our Lord by baptism. This devotion is like a perpetual renewal of our baptismal vows. The author recommends his doctrine on the following grounds:—1st. The excellency of sacrificing ourselves for the service of God; 2d. The state of filial obedience which our

Lord embraced on earth in obedience to Mary; 3d. The generosity and liberality of the Blessed Virgin for her children; 4th. The value which our good works acquire before God from a like consecration; 5th. The facility which this devotion obtains for us, of arriving at a union with the true perfection of Christ; 6th. The interior liberty of the true servants of God, in Mary; 7th. The advantage which our neighbor derives from it; and in the last place, the readiness which it affords us, in persevering in the way of perfection.

He applies to this devotion the fact of Jacob taking his father's blessing on the recommendation of his mother Rebecca. He considers Esau as the representative of the reprobate, and Jacob as the type of the predestinate. He explains this fact ingeniously for the instruction of Christians. He states the great blessings which the Virgin Mary promises to her faithful servants, her love, her maternal solicitude, equal to the care and to the succor which Rebecca had for her son, who was in such a mysterious manner made partaker of his father's benediction.

The faithful soul finds in this devotion special lights from the Holy Ghost. 1st. The most lively faith, which participates in the

faith of Mary; 2d. Liberty of soul; 3d. Perfect confidence in God; 4th. Union with the spirit of Mary, in the perfect glory which she renders to the Trinity; 5th. Mary, the true tree of life, will most certainly produce, as her fruit, our Saviour in our hearts; 6th. In a short time merits are acquired by means of the Spirit of God living in Mary.

The external practices of this devotion consist in three weeks' preparation by spiritual exercises before practising them; 2d. In reciting every day the rosary of the Blessed Virgin; 3d. In wearing small chains, blessed, as a mark of spiritual servitude; 4th. Particular devotion on the 25th of March; 5th. In having constant devotion at the *Ave Maria;* 6th. In saying the *Magnificat* frequently; 7th. In despising the world. The mental devotions consist in doing every action in Mary, and by Mary, in order that they may be perfected in our Saviour, for our Saviour, and with our Saviour; and to this he adds the manner of receiving the Sacraments of Penance, and the Eucharist.

Grignon de Montfort also left another work on the devotion of the Blessed Virgin, entitled "The admirable Secret of the Holy Rosary." It is divided into fifty-nine Roses, and

points out its excellence by treating of the origin of the devotion by its name, by the prayers which are recited, by the indulgences which the Holy See grants to it, and also by the graces which have been obtained by means of it. It shows how it is to be said, it states the rules of the confraternities, and adds some useful exhortations, and also a shorter method of performing it.

Another work is entitled "The Holy Virgin crowned with Three Crowns," which are called, 1st. The crown of excellence; 2d. The crown of power; and 3d. The crown of goodness. Each of these has twelve stars, representing the glories and the privileges of the Blessed Virgin. There is a statement contained in this work, which at first sight seems rather hazardous, "that the Virgin Mary merited more by nursing the infant Jesus, than the martyrs did by their sufferings." If it be remembered that the love of God is the true cause of all our merits, it is easy to understand the sense in which the servant of God intended to use it. In another place he states, that it is impossible for a servant of God to be damned. This he explains by adding, that he means a moral impossibility, and that he speaks of a devout servant,

who obtains through the intercession of Mary the graces necessary to preserve his innocence, or to do penance if he should fall. He has also left a treatise on the devotion of the Blessed Virgin, which he considers as a mark of predestination, and he speaks of the life of our Saviour in her, and of how she received the Blessed Sacrament during her lifetime. He also left many hymns, which he had composed to be sung on the missions.

CHAPTER IV.

Objections against the Doctrine of Grignon de Montfort.

The treatise on the devotion of the Blessed Virgin seems to be his principal work. All his writings breathe a most fervent love, and a most tender devotion to the Mother of God. In this there are powerful reflections and persuasive exhortations, calculated to excite this devotion in his hearers. It is filled with several excellent remarks, which can be approved of without any restriction. But there are, however, some propositions which require explanation. The pious author seems to believe, that the prerogatives of the Blessed Virgin were unknown before his time, and that the

veneration due to her dignity, as Mother of Christ, through which title she confers graces on the regenerate, was not as fully paid to her as it ought to have been. This must refer to individuals, or to the mass of Christians; it cannot refer to the Church, which must undoubtedly have been well acquainted with the prerogatives of Mary. He states also, "that the Holy Ghost has, since the first preaching of the Gospel until our day, caused only a little to be known respecting the Blessed Virgin," and "though the Church knew Mary in every thing that was essential to its welfare, and to the consolation and edification of its children, yet a revelation respecting her, and a greater knowledge of her, seemed necessary before the second coming of our Saviour, in order that we might know him, and serve him through her. When our Saviour will come again it will not be to be known, loved and served, but to judge the living, and the dead."

He also affirms that devotion to the Blessed Virgin, wherever best known and practised, will cause saints to arise who will excel in holiness all that ever lived before them, as the cedars of Libanus surpass the little trees. He states the new devotion which he desires to propagate in the following terms:

"God wishes his holy Mother to be better known, and more honored than she has ever been. This will take place if the predestined enter with the light of the Holy Ghost into those devotions; for they will see with clearness, as far as faith permits, this beautiful star of the sea, and will arrive at the harbor, notwithstanding all the hindrances they may meet with. They will know the grandeur of this queen, and they will consecrate themselves to her service as her subjects, and as the slaves of her love." Some reflections contained in the book may be taken in a sense contrary to that intended by the pious author. For instance, he says, "it is most perfect, because it is most humble, not to approach God by ourselves without taking a mediator." If this be understood in its usual sense it cannot be maintained, for it would seem to intimate that we needed another mediator besides our Saviour. We can and we ought to approach God made man, who is the Saviour of men, directly and immediately. This is not contrary to humility. We draw nigh to him not because we believe ourselves worthy, but because it is necessary for us to do so, and because he has paid the price of our redemption. "No doubt," St. Bernard said, "we

have need of a mediator with the mediator." The Church teaches the same thing, for she continually makes use of the intercession of saints and angels, and especially that of the Blessed Virgin. But neither the Church nor St. Bernard teach, that we should approach God only through this intercession, and that we would sin against humility in addressing our prayers directly to him. The pious author says, that having conversed with several persons of learning and eminence, "they appeared to know nothing respecting the nature of this devotion," and he adds in another part of his book, "that it is not new; it is so old that a person cannot find out the commencement of it." This seems to be a contradiction.

The following shows in what this devotion consists:—"All perfection is placed in our being conformed to and united with our Saviour. The most perfect devotion is that which consecrates us to him. Of all creation Mary is the most conformed to our divine Lord. It follows that devotion to her is what will make us most like him, and the more a soul is consecrated to Mary the more devoted it will be to our Lord." Though it be granted that perfection consists in our being

made like our Lord, and that the Virgin Mary is the most perfect of all creation, it does not follow that devotion to her is the most perfect of all devotions. *Hyperdulia* has its limits. The acts of *Latria* must be addressed directly to God immediately, and not through any creature, however perfect she may be.

The entire consecration of ourselves consists in giving to the Blessed Virgin all that we have, or all that we can have, in the order of nature, of grace, and glory, without any reserve, and through all eternity, without hoping for any other recompense than the honor of belonging to our Saviour, by her and through her. This total offering of ourself seems to belong to the worship of *Latria*, which we give to God alone. The author adds, "that this gives more to God than the vows of religion." He also states, "that the Father only gives his Son through Mary, and communicates his graces only through her. As by her the Holy Ghost made our Lord's body, so he does not form the members of his mystical body but by her, and he does not dispense his gifts and favors but by her and through her." Now our Lord, during his lifetime, invited all to come to him, and especially the lowly and the humble. He reprehends

the Pharisee, who wished to hinder the woman who was a sinner from coming to him. Never to approach Christ but through Mary, is to take a pure creature, as a necessary means between sinners and Christ. The Church constantly addresses its prayers to the Son, or to the Father through our holy Mediator. She honors Mary, and places her above all beings, and asks her to pray for us. If it be true that we should not approach God but by, and through Mary, the Church would teach us this, and point it out to us by her example. Such are the objections made to this portion of the doctrine.

To that part of it which requires us to wear, as marks of our being the slaves of Mary, little chains of iron, blessed with a particular form, it was objected that the Congregation of the Inquisition forbid the wearing these marks of servitude, and suppressed the confraternities which followed this practice. The pious author could not have been aware of this, when he wished persons to wear these chains, and to practise what the Church disapproved of.

Certain passages also have a tendency to quietism. For instance, the following:— "That in order to humble ourselves, it is ne-

cessary to die to ourselves, that is, to renounce the operations of the powers of our soul, and our senses." Others seem to come near Jansenism. He states, "that Mary is the mother of only the predestinate," when in reality she is the mother of all the members of Christ, and of all the brothers of Christ.

CHAPTER V.

Answer to the preceding Objections.—Manifestations of the Blessed Virgin.—Apparition of the Saints in these latter times.

In the preceding chapter the objections of the revisors to the doctrine taught in the writings of Grignon de Montfort, have been stated. The following replies were made to them by the postulators in the cause.

When the author mentions that Mary has been unknown until the present time, and also, that there is need of a new revelation in order that we may know her, and love her, and serve our Lord; he alludes only to the practical knowledge, and makes use of the language of the saints, which asks God "to make himself known to man," and complains that he is not sufficiently known, and therefore often sinned against. The venerable Grignon

de Montfort speaks in the same sense of the Blessed Virgin, and laments she is not known by pagans, schismatics, heretics, and a great number of Catholics. If we suppose that he speaks of the speculative knowledge, it refers to the mass of the faithful, and not to the Church. The Fathers and Doctors have spoken in most eloquent terms of the Blessed Virgin, "of Mary there never can be enough." The multitude being so backward in their knowledge, we may say without being rash, that Mary is unknown to them. The Church applies to Mary the words of Scripture, "They that explain me shall have life everlasting," and seems to indicate the necessity of this, and the utility which will arise from this explanation or shining forth, which will illuminate the surrounding darkness.

What he mentions respecting the reign of our Saviour, which will be prepared by Mary, is evident to us, who are witnesses of the manner in which devotion to her has spread in these latter days. These facts show, that the author intends to speak of the reign of our Saviour in the hearts of his people by faith, which he will obtain when errors and heresies are brought to an end, and when all

men are united in one fold under the authority of one pastor. God seems to have decreed, that this result will be obtained by the Blessed Virgin, and he has united the blessings, which we now behold, with the spreading of her devotion. With this, also, is closely connected the progress of foreign missions, the return of kingdoms to the faith, and the planting of it among nations that have been flooded by the waves of impiety. We behold the Blessed Virgin destroying the enemies of her Son, and preparing for him a kingdom, which he has purchased with his blood. When Grignon de Montfort wrote his works, Jansenism was endeavoring to destroy devotion to the Blessed Virgin. A century and a half has passed by, and we see the changes which have taken place. With respect to the second coming of our Saviour, he no doubt means his coming to reign in our hearts. This is evident from the duties, which he ascribes to the Blessed Virgin in preparing his kingdom, and in destroying the enemies of God.

The author writes, "that Mary was the mother of a God-man, and, consequently, she will bring to pass in those latter times the greatest things, the formation, and the education of saints greater than those of olden

times." This was made known to a holy person, whose life has been written by M. Renty. The predictions, which are not contrary to revealed truths, the doctrines of the Church, or sound reason, are not subject to censures. If they have some extrinsic or intrinsic probability, every prudent person will abstain from condemning them. He who can say, that in the course of 150 years Mary will be more perfectly made known by the Holy Ghost, that through her means the world will be changed, and the reign of Christ prepared, can by the same light foretell that persons of eminent sanctity will arise in the Church. This is in itself an extrinsic probability. The intrinsic is to be found in the nature of the event announced, which can refer, either to the reign of Christ in the hearts of his people, (of this the pious writer speaks,) or to the latter times when difficulties will arise, which, though they threaten the existence of the Church, will not succeed; for Providence will then succor her in an especial manner, and will be present with her, when the tempest is most violent, and the danger most imminent.

CHAPTER VI.

The Blessed Virgin as Mediatrix.

St. Alphonsus, in his work on the glories of Mary, treats of this subject, and shows how necessary the mediation of the Mother of God is. "To invoke," he says, "the saints, to pray to them, and particularly to the queen of saints, that we may obtain graces, is a lawful and a holy thing. It is an article of faith, defined by the Councils against the heretics, who condemn this practice as injurious to our Saviour, our only mediator." No one denies that our Saviour is the mediator of justice, the reconciler of God with men. To say that God cannot, if it seems pleasing to him, grant his graces through the intercession of the saints, and chiefly through that of the Mother of God, is a manifest impiety. We profess that our Saviour is the mediator of justice, and that Mary is the mediatrix of grace. All that she obtains for us she obtains through the merits of Christ, because she asks for them in his name. It is, however, certain, that all graces come through her intercession. This is necessary, not absolutely but morally, and has its origin in the will of God. This opinion of St. Bernard is now common amongst most writers

and theologians. Natalis Alexander says, "that God desires we should obtain all graces through her intercession," and he quotes in proof of this the famous saying of St. Bernard, "It is His wish that we should obtain every thing through Mary." This is quite in conformity with the teaching of the Church, which applies to the Blessed Virgin the texts which speak of the eternal wisdom, and teaches us that we must place our hopes in her, and find in her our every grace, our life, and our eternal happiness. All this shows the need we have of her intercession, as St. Bernard states: "There is need of a mediator between us and the Mediator. We shall find none more useful than Mary." This follows from a moral necessity, that we may increase our confidence, for Christ is the only mediator that we have absolutely need of. St. Bernard states also, "if there be any hope, any grace, any salvation in us, we know it comes from her." St. Bernardine of Sienna writes, "No creature has obtained any grace from God unless through the dispensation of his holy Mother." St. Bonaventure states, "The Royal Virgin is the Mediatrix between us and God. He will not save you without her. As the child cannot live without the

nurse, so you cannot obtain salvation without our Lady." St. Ephraim says, "We have no confidence but in the most pure Virgin." St. Ildephonsus adds, "All the blessings which the Eternal Father decreed to confer on us, he resolved to give into her hands." St. Antonius tells us, "He who asks without thee, tries to fly without wings." The doctrine of Grignon de Montfort, respecting the intercession of the Blessed Virgin, breathes the same spirit as that of the holy doctors, whose testimony has been cited. The mass for St. Hyacinth's day contains in the *secret* the teaching of the Church on this point. "May the Blessed Hyacinth, through the intercession of the most worthy Mother, present before thy divine Majesty the sacred hosts, and vouchsafe to accept those offered for our salvation."

When the writer speaks of the Blessed Virgin, as being the most perfect way to unite us to our Saviour, he means by the power of her intercession, for the sacraments, which are the formal means, do not exclude this, as has been already shown. The Doctors and Fathers of the Church teach, that God has determined that we should have all graces through Mary, and the Son grants nothing

but through her. All graces pass through her hands, and no person goes to Christ but by Mary. The general practice of the faithful, who have recourse to the intercession of Mary for all the graces they desire, shows that this pious opinion is the common faith of the Church.

CHAPTER VII.

The particular Devotion which the Author proposes.

Grignon de Montfort does not wish that devotion should stop with the Blessed Virgin. He desires that it should lead us to honor in a more perfect manner her divine Son. "The final object of all our devotion," he says, "is, that we should belong to our Lord and Saviour, and this *absolutely*. I speak of our belonging to the Blessed Virgin only *relatively*." He generally makes use of the expression, "the slave of Jesus and Mary." He seems constantly to behold our Saviour in the Blessed Virgin, both in the mystery of the incarnation, where he adores him as being really present, and also as living spiritually in her. The servitude of Mary, according to the belief of our author, is only the servitude

of Jesus. For the foundation of his doctrine seems to consider Jesus, as living in Mary. The expressions, which he makes use of, should be understood by this principle.

The prohibition of the holy office respecting the devotion, does not apply to that of our author. For the holy office has not condemned the servitude of Jesus, which is taught in the Catechism of the Council of Trent, where we read "that we are the slaves of our Redeemer, and are belonging to him." The decree of the Index abolishes the confraternity, which distributed chains to its members, to wear on their arms or around their necks, as marks of their servitude to the Blessed Virgin, but it does not forbid the faithful to practise this devotion individually. It certainly orders every rite, and ceremony connected with the servitude of Mary to be laid aside. But this rule refers to confraternities, or societies, and not to Catholics individually. If, however, it be stated that this condemnation embraces the devotion prescribed by the writer, it will only follow that one of the external practices recommended by him is prescribed, whilst the six others must be deemed praiseworthy. Those interior practices, which he recommends,

breathe the most profound piety. No one can find fault with the exercise, which consists in doing all our actions with Mary, in Mary, and through Mary, in order that Jesus may gain more glory from it. He explains the advantages of this devotion in a very instructive manner. "When you do these actions," he says, "through the Blessed Virgin, you give up your own intentions and works, to lose yourself as it were in those of the Mother of God, and thereby you become a partaker of her intentions, and unite yourself with all their sublime ends. A soul, by the practice of this, counts as nothing all that it does, and places its reliance only in the Blessed Virgin, in order that it may be brought near to its Saviour. It possesses more humility than the soul that rests on itself, and which trusts in its own good dispositions. The result of this is, that they give honor to God in a higher degree, for he is glorified only by the humble, and by the lowly of heart. The Blessed Virgin desires to receive into her hands this offering of all our actions. Thus she gives them a beauty and a lustre, which they would not otherwise have, and our Lord is more honored than if we offered them to him by our own guilty hands.

It would appear, on comparing these and other passages of the work, that they may be all explained by the context. The author does not pretend that his devotion is new; for he states, that a number of holy persons had known and practised it before his time, amongst others the Venerable Agnes of Jesus, a nun of the order of St. Dominic, whose virtues the Holy See had approved of as being of the heroic order. In her life, written by *De Lantages*, the following circumstance is related:—"One day, when she assisted at mass, she went into an ecstasy, and heard those words, 'Give yourself as a servant to Mary, and she will protect you against your enemies.' When mass was concluded, she came to herself, and going before the altar, where there is a famous statue of the Blessed Virgin, she made the following prayer:—'Holy Virgin! since thou vouchsafest to desire that I should belong to thee from this moment, I consecrate myself and all that I have to thee, and I promise to serve thee all my life as thy servant.' As soon as she returned home she looked for a chain of iron. This, Providence enabled her to find, and she placed it around her as a mark of her servitude. As the Venerable Agnes was born in

1603, this devotion was in existence, and was practised long before the time of the author. The condemnation of the Index does not prove, that it was not inspired by the Holy Ghost, for the prescribing of medals, confraternities, and iron chains, only shows that it was attended with abuses, which the Holy See did away with. It has been already stated, that the prohibition refers to societies and not to individuals. It forbids chains, which are placed on the arms and neck, not those which are placed around the person, as a testimony of servitude after the example of the Venerable Agnes. As the chief part of this devotion consists in the inward spirit, which it should produce, it will not be understood by all. Some will stop at the outward form, and go no farther. To some pious souls the Holy Ghost will make it manifest, in order that they may advance in virtue, and be perfectly transformed into Jesus.

Such was the answer which the postulators in the cause made to the revisors. The following is the decree which was passed by the Congregation of Rites :—

"Since some things seemed worthy of censure in the writings of the Venerable servant of God, Louis Maria Grignon de Montfort,

from their needing further explanation, the cause was proposed in the ordinary meeting of the Congregation of Rites, held at the Vatican, April 4th, 1851, when it was resolved, that the votes of the censors should be handed in, their names being suppressed."

In the following year the cause was again proposed, when the answer was, "that it should be postponed, and another censor should be appointed." His report was made in 1853. When this was read, it was determined that there was nothing in the works and writings of the venerable servant of God to prevent the progress of the cause. It was again proposed May 7th, 1853, when the following decision was come to: "Nothing hinders the proceeding further with the cause, the right of opposing it being granted to the Promoter of the Faith so far as he may deem it necessary." On the 12th of May Pius IX. approved of this decision.

THE VENERABLE LOUIS MARY CHANEL.

The Congregation of Rites, at a meeting held Sept. 17th, 1857, resolved, that the cause of this servant of God should be commenced. He was a priest of the order of the Marists, and was martyred April 28th, 1841, in the Island of Funtuna, in Oceanica. The Pope having confirmed the decree, signed the commission on the 24th of the same month.

Louis Mary Chanel is the first martyr of that part of the world, and the Congregation of the Propaganda is charged with the postulation of the cause. There is, indeed, much to edify in the consideration of this subject. The piety of the missionary, his zeal in preaching the faith, his constancy and courage in meeting a death so fearful as his, was the cause of the conversion of nearly all the population of Funtuna soon after. The sorrow that the people felt, when the light of faith

showed them their ingratitude, and their guilt in murdering him, who had brought them the word of life, forms a spectacle worthy of the happiest days of the Church.

CHAPTER I.

Early Life of Chanel.

Louis Mary Chanel was born in the village of Cuet, in France, in the month of June, 1805. In his early days he was remarkable for the innocency of his life, and the purity of his morals. His piety, the sweetness of his temper, and the assiduity with which he pursued his studies, recommended him especially to his parents and to his friends. When admitted to holy orders, he became an example of zeal and piety to all, in so much so that those, who knew him, could find nothing to reprehend in him. Charity, faith, modesty, and an angelical purity, were so eminently possessed by him, that the Bishop promoted him to some of the most important posts in the diocese. He first discharged the duties of vicar, afterwards he was made parish priest, he was then promoted to the college, and finally placed over the seminary. In these

different offices he managed to gain the affection, and the esteem of all with whom he was connected. His life was a model of priestly virtue, of tender piety, of a zeal, eager for the salvation of souls, and of an unalterable kindness of disposition.

But God called him to higher honors. When he was 33 years old, he joined the society of Marists. The Holy See had intrusted to them the missions of Oceanica. In 1836 he left the shores of France, never to return again, as Vicar-General to Bishop Pompalier. The voyage to the distant scene of his labors occupied ten months. The little band of missionaries were distributed in the different places assigned to them. The Island of Funtuna fell to his lot. There he was to sow the seed, a layman, named Nizier, being his only companion. He was ignorant of the language of the country, and found a Protestant, named Thomas, who acted as interpreter. He soon became a Catholic under the instructions of the pious missionary. He was well received by *Niuliki*, the king of the island, who entertained him, and lodged him in his own house. He spent two years there learning the language. From time to time he made circuits through the island to baptize

any children, whom he might find dying. He visited some of his brethren on their distant missions, to refresh his mind by their conversation, and mutual intercourse. When he became sufficiently acquainted with the language of the country, he held frequent conferences with his host, in which he urged him to become a Christian. But *Niuliki* was both "king and priest," and began to suspect Father Chanel, and to interpret his conversation in a bad sense, when he turned his attention to others, and commenced explaining to them the doctrines and the practices of the Church. The king perceiving the inhabitants giving up their superstitions, and his authority over them diminishing, changes his affection for the servant of God into hostility. He leaves his present place of abode and selects another village as his residence. He lessens the quantity of food which he usually sent the missionary, and soon leaves him altogether destitute.

Father Chanel is nowise discouraged by this treatment. He resolves to cultivate the ground, and to obtain the necessary means of existence for himself. The inhabitants, however, frustrate his endeavors, and tear up all the fruits he had planted, hoping that by

this means they would banish him from the island.

The charity of the pious missionary burns more brightly, and he resolves to return good for evil. He visits the king and the inhabitants oftener, and preaches with such earnestness, that many of the young men are converted to the faith. During the year 1840, on every Sunday, they assemble in his house, to hear the word of God, and join in prayer. The enemies of Christianity endeavor by threats to deter him from prosecuting his good work, and they maltreat the young men who supply him with food. He bears all this with patience, and is not moved by the messages which are sent to him. He seeks the conversion of his persecutors by prayers, and by acts of self-denial. So holy is his life, that they can find nothing in it worthy of censure. He is constant in his prayers, and in his devotion to the Blessed Sacrament, and to the Mother of God. He was so kind, and so affable, that all said he was one, who possessed the best dispositions.

In the mean time, *Niuliki* complained bitterly of the good man to *Musumusu*, his relation, and minister of state. He, in order to please the king, and to gratify his own hostili-

ty to the Christian religion, promised that he would have Father Chanel put to death. The king listened to his evil counsel. Their anger and their rage were increased when they find that *Meitala*, the son of the king, is amongst the catechumens receiving instruction. *Niuliki*, forgetful of a father's feelings, ordered his son to be put to death. This, however, was not carried into effect, but all the neophytes are doomed to destruction, and Father Chanel is to meet a similar fate. The men of the island are seized with an insane fury, to destroy the dwellings of the faithful, and to kill them. When they have accomplished this, they then surround the pious missionary, who is by himself in his house. *Musumusu*, their leader, had been wounded in his face, and he goes up to him, and beseeches him to heal it. Whilst he endeavors to effect this, the attendants of *Musumusu* attack the servant of God, and kill him, beating him with clubs, and piercing him with their spears. Then, as they suppose him to be dead, they begin to plunder the house. He lies forsaken by all, in the blood, which flowed from his wounds. He sees a person approaching him, and tells him of his great joy in being permitted to die such a happy death. When

Musumusu enters the house, he finds him still lying in the same state, and seizing an axe attacks him with it, and cuts his head open. Thus the holy Father Chanel pours forth his life blood in testimony of the doctrine which he preached, and wins for himself the crown of martyrdom, and eternal happiness.

The many miracles, which took place after his death, are worthy of record. Not only did the commiseration of the pious women obtain for him all outward honors in procuring him a noble burial, but God himself seemed to join in this. For, when they are committing him to his resting place, though the sky is quite clear, and the day serene, fearful thunder is heard as if to tell the islanders of the sins they had committed in slaying the pious missionary. Nor did the wonders cease here. "The blood of the martyr is the seed from which Christians spring." The new converts are in nowise terrified at his death. They preach the faith more boldly. The entire population of the island are converted almost instantaneously. When Bishop Pompalier five months after his death comes to Funtuna, on his way from Wallis to New Zealand, he finds all the people professing the Catholic faith.

The king and those who were immediately

connected with the murder of Father Chanel, died sudden deaths. *Musumusu*, the minister of the king, and the chief perpetrator of the crime, is preserved as an example of divine justice and mercy. After the death of Father Chanel he was converted, and in a short time afterwards he went to Wallis, where he was afflicted with a severe disease, and received baptism. He assumed the name of Maurice, and returned again to Funtuna, and gave his testimony respecting the martyrdom of Father Chanel. About two years after this, he was again attacked with a severe illness, and with tears, and penances he bewailed his crime. When he perceived that his strength was failing him, and that the hour of his death was at hand, he gave orders to be carried where Father Chanel had been martyred. As soon as he arrived there, he rejoiced to think that he might be allowed to die in the very place that he had committed so fearful a crime, and with deep signs of contrition he yielded up his spirit to God. This circumstance produced a wonderful effect on all who were permitted to behold it.

The inhabitants of Funtuna were much affected by those marks of the divine interposition, and they built a Church over the

tomb of the martyr. They also erected a monument, commemorating the virtues, and the benevolence of the holy man.

Thus it appears, that, though the inhabitants of the island loved Father Chanel for his kind disposition and for the many good qualities he possessed, they put him to death in consequence of his preaching the Catholic religion. So great was their hostility towards it.

CHAPTER II.

Letters connected with the Mission and Martyrdom of Father Chanel.

On April 27th, 1857, the Holy Father consented, that the cause should be committed to the consideration of the Congregation of Rites, after the vote of the Promoter of the Faith had been heard respecting the entire matter.

The following is the letter, which the Christians of Funtuna addressed to the Catholics of Europe respecting it:

"This letter, which we address to our brethren in Europe, is a pledge of our friendship, and of the esteem in which we hold them. We congratulate you in having always

known the true God. We return thanks to our Saviour, who put it into your hearts to send those good men to us, who converted us to the true faith. Before our baptism we were very unfortunate, and had always been a prey to those, who were the strongest, and the mightiest amongst us. Now we are happy, and only think how we may benefit those around, and show them how we love them. You have conferred these blessings upon us by sending us the priests of the true God. We know you love us with the same love, that we have for you. Charity alone reigns in our hearts, for this is the new life, that has sprung up in them. Such is the will of God, who is desirous, that we should live after this manner. As you are his beloved people, we trust you will think of us in your prayers. How we desire to behold you; but this seems impossible, for you live in Europe, and we in Oceanica. However, we shall see you in heaven. Every day we pray for you; our constant petitions are offered up for you, and we are sure that God will hear us, for he is both good and true.

"We wish to acquaint you with our grief, and sorrow for the crime we have committed in putting the good Father Chanel to death.

He was the first person who came to us with the commandments of God. Our hearts were wicked, our hands were cruel, and our dispositions were bad, and we made him suffer much. It was natural that some young persons should love him, he was so kind, and so good. We speak truly when we say, our shame is great, for we maltreated those young men, who brought him food, as we were anxious that he should die of hunger. However, he never complained of this, but we were as blind men who saw nothing, so great was our wickedness. The good Father prayed for us, and bewailed our iniquities. Our sorrow, and our confusion is great for having shed his blood. He loved us, and prayed for us, in consequence of this we are Christians. He was our father in the faith, and asked pardon for us, who were his murderers. We desire that you should know the greatness of our penance.

"We again return thanks to the Father of us all for sending us both priests, and bishops. Our heart is filled with love towards the Vicar of Jesus Christ; we throw ourselves at his feet, and implore his blessing.

"There are around us isles on which the light of truth has not yet shone. We pray the Mother of God, in whose womb our Saviour

took flesh, to have pity upon those who are in the hands of the devil. Our priests tell us, that the Blessed Virgin is both good, and all-powerful. Father Chanel told us so, and we know that it is true. Let us beseech her, and she will send us priests, and then all, both in Europe and in Oceanica, will love her divine Son.

"We are not yet able to pray as we ought, and we know not how to love God, as it becomes us. Will you pray to God to give us a right heart, and we shall follow you to heaven. This is our only desire, our only hope; for it is dear to our hearts."

The following testimonies have been collected respecting the early life of Father Chanel.

His relations, his superiors, his fellow-disciples, and his friends, have testified, both by word of mouth and by writing, that his youth was spent in the practice of Christian virtues. All admired his piety, his amiability, his application to his studies, and especially his almost angelical purity of manners. The Archbishop of Avignon stated, that his piety and his martyrdom would one day place him on our altars.

The Bishop of Belley testifies, that in the

different positions, which he held in his diocese, that he gained the esteem of all with whom he had any connection, that his life was a model of every sacerdotal virtue, and that he was endowed with piety, with zeal for the salvation of souls, and an unalterable sweetness of character.

The Bishop of Gap expresses his delight at hearing that his life was about to be published. "I knew," he says, "in the bonds of friendship this good man, who indeed possessed a heart of gold, a lively faith, and an angelical holiness of life. I saw him as the humble priest of the mountains, and then as a member of the Marist Society. I beheld him as professor, spiritual director, and afterwards as superior of the Seminary of Belley. A little later, I followed him in his missionary labors beyond the ocean, where he toiled with the same modesty and humble heart that he ever possessed, and performed the greatest sacrifices with all simplicity, as if they were the most ordinary actions.

In the year 1845, Louis Servant, the Apostolic prefect of the missions of Funtuna, aided by the Catechists, proceeded to examine into the circumstances connected with the martyrdom of Father Chanel. He was able to col-

lect from different sources the following facts respecting it. All agreed, that, previous to the death of the good man, the inhabitants of the Eastern part of the island were so attached to their pagan rites, that they resolved to prevent the progress of the new religion. Their hostility showed itself when the king's son became a convert to Christianity, a few weeks before the death of Father Chanel. The king perceiving that the number of catechumens increased, held a council, in which it was decided that Father Chanel should go and reside at *Thamana*, where the king then lived. For he hoped, that when the missionary was dwelling near him the neophytes and catechumens, dreading his anger, would cease to hold communication with him.

After the council broke up, the king said to his minister, "that these white savages would unite together to make them all slaves." To this *Musumusu*, the prime minister, replied: "If you dislike these white men, take possession of their effects, and I shall have them all put to death." To this the king made no answer, but his wishes were well known to all his attendants. Neither of them at this time knew that *Meitala*, the king's son, had become a convert to Christianity, for

Father Chanel had taken care that it should not be rumored abroad.

When *Musumusu* returned to the village where he lived, he heard of *Meitala* being amongst the number of the catechumens. He acquainted the king with it, who sent for his son, and endeavored by threats and menaces to make him give up the Christian religion. But the son refused to do so, notwithstanding the displeasure which the king manifested.

On April 27th, 1841, another council is held at *Amalfi*, a small island dependent on *Funtuna*. A great number of old men, and some young persons, assisted at it. They resolved to declare war against the catechumens, and on that evening they went to *Avaui*, the place where they usually assembled. Four persons go to acquaint *Musumusu* with the decision that had been come to with respect to the converts. He tells them, that if they would go with him, they would put Father Chanel to death, when they had put the catechumens to flight.

On the following day, a large number of men, armed with lances and hatchets, under the guidance of *Musumusu*, go to *Avaui* to make an assault on the Christians. They kill

a great many of them, and then proceed to the residence of the missionary. They find him in the garden at the rear of the house, without any person with him. When he sees *Musumusu*, he asks him "what he desires." To this the minister replies, "that having received a wound in his nose, he would feel obliged to him if he would heal it." Father Chanel goes into the house to obtain some remedy for it. Two of the assassins had already preceded him. He meets them as soon as he enters, and after speaking to them, they, urged on by those outside, strike him on the head with a club. He puts up his arm to defend himself, and falls back two or three steps. He receives another blow on the temple, and is soon covered with his own blood. The servant of God preserves the same equanimity of temper, and only says, "very good," expressive of his joy at thus being permitted to drink of the chalice which his Master had drank of. They then pierced him with their lances, and leave him, supposing he is dead, to go and pillage the house. They carry away the little property which he had. To some, who were passing by the place where he lay, the holy man said, "My death is a great blessing for me." *Musumusu*

hearing his voice, asks, "why have they not killed him?" He seizes a hatchet, which belonged to the missionary, and going up to him, strikes him with it on the head, dividing the skull in two. Thus the servant of God finished his career on earth. Three females, who chanced to live near, take the body all covered with blood, wash it, and wrap it in some linens which they had. About noon, a trench is dug a few paces from the spot where the body lay, and it is consigned to its resting-place. All who were present testify, that at the moment the remains of Father Chanel were placed in the grave, though the sky was quite clear, and there was no appearance of clouds, a great noise like the report of cannon is heard, and all the inhabitants of the island were surprised at the circumstance. Bishop Bataillon, the Vicar Apostolic of Central Oceanica, adds, that in 1847 he again examined all the witnesses, and that they made statements similar to what they had given in 1845.

CHAPTER III.

Letter of Bishop Bataillon respecting Father Chanel.— Letter of Cardinal Barnabo, Prefect of the Propaganda, requesting his Canonization.

In 1836, the Holy See approved of the Marist Congregation, and entrusted to their care the missions in Western Oceanica. On the 24th of September, in the same year, Father Chanel and myself made our vows before the Superior General of the society, and quitted France on December 24th for the scene of our future labors, in company with Bishop Pompalier. On November 7th, 1837, the Bishop sent me to Wallis, and Father Chanel to *Funtuna*. We had now lived thirteen months together, and during that time the conduct of the good man was free from all reproach. I never met any person who had a more gentle disposition, or was more modest, or more candid. Though he did not want prudence, he was most remarkable for the simplicity of the dove. Brother Nizier, and an English Protestant named Thomas, whom we brought with us from a neighboring island as interpreter, were left with him. Thomas soon became a Catholic under the instruction of Father Chanel. The

missionary was received most kindly by the king, who kept him to live near him, calling him his white man.

On March 28th, in the following year, Father Chanel, having stayed five months at Wallis, came to see me. He spent a month with me, when he returned to his mission.

In the May of 1839, I arrived at *Funtuna*, where I passed nearly two months with him, and returned to Wallis in July.

In the year 1840, Father Chevron, accompanied by a lay brother, arrived from New Zealand, and went to *Funtuna*, where they remained to the end of the year. Father Chanel sent them to me at my request, to assist in instructing the inhabitants of the island of Wallis, who were nearly all converted.

In May, 1841, Brother Nizier and Thomas arrived at Wallis. They were accompanied by two other persons, who had fled from the island, when Father Chanel was massacred.

The missionary life of the servant of God consisted of 3 years, 5 months, and 20 days. From his journal, and from the testimony of those persons, I gleaned the following facts respecting the mission:

Funtuna is an island with a population of about 1,000 persons, consisting of two distinct tribes, who have always been opposed to each other. Father Chanel was received by the chief of the most powerful tribe, who gave him all the food and necessaries he required. During the first two years the missionary was engaged in learning the language of the country, and in baptizing the children who were near death. As long as he was unacquainted with the language, and consequently could not preach, he lived on good terms with the king. In 1839, Father Chanel commenced preaching, and then all kindly feeling between them ceased. He endeavored to convert the king, but without any success. For he, being both king and priest, was anxious to keep the religion of the island free from any assaults that might be made on it, as he ascribed all his power to its preservation. As soon as he perceived the influence which the words of the missionary had with those around, he wished to break off all connection with him. The king went to live in another village, and refused to send him the usual supplies of food. Father Chanel endeavored, by cultivating the land, to obtain what would support himself, and those who

were with him. But the fruit of his labors was soon destroyed by the inhabitants, who hoped to be able to banish him from the island. The faithful man prosecuted his work without ceasing, and though he did not convert the king, or the chiefs of the island, many young persons attended to what he said, and were wont to assemble on every Sunday in the house of the missionary, where they received instructions and joined in prayers. This increased the indignation of the king against him, and many reports, respecting their intention to put him to death, reached his ears. This, however, moved him not. One day, there was a great meeting in the village. His companions told him that there was a discussion respecting the propriety of killing him. To this he replied: "You remember what we read in the life of a saint, who was asked what he would do if he were told that they were going to make a martyr of him in an hour's time?" His reply was: "I shall continue to do what I am doing now." "Let us," said Father Chanel, "do the same." And he proceeded to cultivate his garden, this being the work in which he was engaged.

The danger passed by for this time, but the

enemies of religion retained their hostility towards him, which reached its highest point when his death was planned, and accomplished in the manner already related in the depositions which Louis Servant, the prefect of the mission, collected respecting it. His two companions dared not enter the village, and they placed themselves under the protection of the neighboring tribe. After spending fifteen days in anxiety and trouble, they saw a vessel approaching the coast, on board of which they took refuge, and embarked for the island of Wallis, where they arrived in safety.

I wrote to Bishop Pompalier, and informed him of what had happened at *Funtuna*. He immediately set out for Wallis, in a vessel belonging to the mission, accompanied by a French frigate. He stayed to perform some religious ceremonies, as now the entire island was become Christian. He returned to New Zealand, resolving to visit *Funtuna* on his way. He took with him one of the chiefs, who had become a Christian at Wallis, with some catechumens, hoping to convert the island, which had been watered by the blood of its first missionary. When they arrived at *Funtuna*, the commander of the frigate got one of the chiefs to come on board the vessel.

He came freely, as he had not been engaged in the massacre of the missionary. The chief told him, that *Niulki*, the king, was the person who had excited the people to murder Father Chanel. The captain wished to avenge his death, but the Bishop interceded for the islanders, and they were spared on condition that they would bring his body on board, and also any of his effects that could be found. This request was soon complied with, and amongst other things they brought the hatchet with which he had been murdered. His body now rests in the house of the Marists at Lyons, and the hatchet is kept in the Museum of the Propagation of the Faith.

The catechists, who were left at *Funtuna*, began to preach, and all the inhabitants of the island were converted, almost instantaneously. Five months after this, Bishop Pompalier once more visited the island, and he found all had become Christians. He baptized several persons, and left there two priests, and Brother Nizier to finish the work, and baptize the entire population. A church was built over the tomb of Father Chanel. A cross marks the place where he was buried. Around this the neophytes hang flowers, which they renew every Sunday. *Musumusu*

afterwards visited Wallis. He became dangerously ill, and I baptized him, giving him the name of Maurice. He afterwards returned to *Funtuna*.

On December 3d I was consecrated Bishop at Wallis, and received charge of Central Oceanica, which was erected into a Vicariate by the Holy See. In the month of May, 1844, I commenced my visitation, beginning at *Funtuna*. When I arrived there, my first care was to kneel at the tomb of the holy man, who had been my early companion. I had his grave opened, and found there some parts of his bones, and his hair, and other relics. These I put into a wooden box, which I carefully sealed, and deposited in a safe place. I replaced the cross, which still continues to be crowned with flowers every Sunday. I made inquiries amongst those who had been witnesses of the martyrdom, and found that their testimony agreed with what I had already heard respecting the matter. Not being able to spend more time at *Funtuna*, I left Father Servant to collect all the evidence he could, respecting the murder of the holy man. In the year 1847 *Musumusu* died, with every sign of real penance for the sin he had committed. I visited the island several

times since, spending there altogether about a year and a half. During this time I had an opportunity of conversing with the natives, and instructing them. I also learned every thing respecting my beloved fellow-laborer, and have thus been enabled to speak with certainty about every particular. I had the church rebuilt, so as to contain within it both the tomb, and the place where Father Chanel was martyred. I caused an inscription to be made, which would point out both of them. The lance, the club, and his soutan all covered with blood, I left in the sacristy. On the following Sunday I made the usual inquiries, in a judicial form, and found that every thing agreed with what has been already stated. The blood of the martyr has truly been the seed of Christians.

† P. Bataillon, Bishop of Enos,
Vicar Apostolic of Central Oceanica.

Rome, 8th of April, 1857.

Letter of Cardinal Barnabo, Prefect of the Propaganda.

Most Holy Father!—As Gregory XVI., your illustrious predecessor, permitted the introduction of the cause of those who were mar-

tyred in China, and also more recently the cause of those, who were put to death in Cochin China, obtained the like favor, I venture to ask most humbly that, through your zeal for the Church, and of your goodness, you would not deny the like grace to the cause of Father Chanel, who has been martyred in Oceanica. You will not suppose that these petitions are unworthily presented to your judgment, which is enlightened by the Holy Spirit, when I state that it is my duty, in consequence of the office you have conferred on me, to do all in my power to advance the cause of this holy man. It will be both an ornament to religion and confer much benefit upon it. Therefore, in order that such a light may not be hid, but may be placed upon a candlestick, so that all may behold it, I again most earnestly implore Your Holiness, that from that supreme seat, whence infallible responses proceed, you would sign the commission for the introduction of the cause. Should you deign to do so, not only will your fame be greatly increased, but you will give joy to those suffering missions, you will gladden the Church of Christ, and you will confer new favors on one who owes so much to you already. In the mean time, I throw myself at

your feet, and implore the apostolical benediction.

ALEXANDER BARNABO, Cardinal Prefect.
ROME, May 6, 1857.

CHAPTER IV.

Relation of the Promoter of the Faith.—Decree respecting the beatification of Father Chanel.

OUR holy religion, writes the Promoter of the Faith, is indeed the work of God. The manner in which it has been received, established, and propagated, are proofs of this. Wherever the Gospel is preached, the prince of darkness, seeing that his kingdom is about to be taken from him, stirs up hatred and persecution against the apostles of Christianity. Sufferings are also in reserve for those who embrace the faith. Notwithstanding all this, we behold every day holy men leaving their homes, and going to preach to infidels the faith of Christ. It is also worthy of remark, that this warfare, which the powers of hell wage, is directed against the preachers of the Catholic religion, because it is the only true one. The blood of martyrs is the seed of Christians, and it seems that the faith expands in proportion with the number of victims, that are offered up.

What has happened in every age of the

Church has once more taken place in Oceanica, in the case of Father Chanel, the first who preached the Gospel in the island of *Funtuna*. Your Eminences know from the preceding documents what was the cause, and the nature of his death. It is useless for me to refer to these. The duty which has been imposed on me by order of his Holiness, consists in stating with impartiality my opinion, respecting the request made by Bishop Bataillon and by the propaganda, who are desirous to obtain the signing of a commission to proceed with the canonization of Father Chanel. In this case there appears to be no obstacle. The proofs, with respect to the martyrdom and the martyr himself, had they been made and collected by order of the Holy See, would have been sufficient for the formal decree. It will be necessary to have the writings of Father Chanel, that they may be submitted to examination, especially the journal of which the Bishop speaks. It must be remarked, that a church has been erected over the tomb of the martyr, and the faithful ornament with flowers the cross, which has been placed there. Though this has the appearance of veneration being offered to him, it can be explained by

the character of the people, and by the love they have for him, from whom they heard the first tidings of the faith. It, however, will be well to write to the Apostolic Vicar to remove all sign of this, with prudence. Should it please the Holy Father to sign the decree for the commission, on the reading of it, the people can be told to abstain from all external acts of devotion until he be canonized.

At *Funtuna* the blood of the martyr has been the seed of Christianity, for the Bishop tells us of the numbers, that have been converted immediately after the death of Father Chanel, and amongst them the leader of the band, who slew the holy man with his own hand. Thus was it with the assassin of Peter Martyr, Carino, who, when he was converted, desired to enter the order of St. Dominic, to replace him whom he had killed. He lived in so exemplary a manner, that they looked upon him as a saint. In this case the murderer of the holy man, having lived the life of the just, desired to die in his dwelling, hoping that under his protection he might go to heaven.

The following is the decree made in the cause: "God, who is rich in mercy through his exceeding charity, with which he loved

us, that he might show in the ages to come the abundant riches of his grace, in goodness upon us in Christ Jesus," seems to have permitted our age to behold, what our fathers desired to see, that there should be no corner of the earth or no distant region, where the sound of the Gospel should not be heard; for the ministers of the word of God so discharge the trust committed to them by him, who rules from sea to sea, and from the river unto the ends of the earth; and so manifest that zeal and holy love, with which our Saviour filled his apostles, when, as he was about to ascend to his Father, he told them that they would be "witnesses unto him in Jerusalem, in all Judea and Samaria, and even to the uttermost part of the earth." In a country which is far distant, and not known to our fathers, the errors of darkness reigned, for no messengers of the heavenly word had gone there, nor was it watered by their blood. A few years ago it was visited by Louis Mary Chanel, a priest belonging to the Marist Congregation, that he might spread the light of the Gospel amongst its inhabitants. His life, however, was taken away, in consequence of their hatred for the faith which he preached. So plentiful were the fruits that resulted from

his death, that in a short time the entire island of *Funtuna*, where he was martyred, embraced the Christian faith, bewailed the crime which it had committed, and bore testimony to the holy life of the man they had put to death. Wherefore the Right Rev. Peter Bataillon, Vicar Apostolic of this district, desiring to introduce his cause before the Congregation of Rites, has supplicated his Holiness Pius IX. that, in consequence of the peculiar circumstances of the country, he would be pleased to commit the entire matter to a special meeting of the Congregation of Rites, and also to consider as authentic those documents, which have been presented by the Vicar Apostolic. To this the Holy Father assented on April 27th, and intrusted the cause to the Congregation, who were engaged about the martyrs of Tonquin and Cochin China. In this assembly the following question was proposed: Is the commission to be signed for the introduction of the cause of the servant of God? It was decided that it should be signed, if it pleased his Holiness, September 17th, 1857.

On the 24th of the same month the Holy Father signed the commission, and the cause was introduced.

MARTYRS OF COREA, TONQUIN, COCHIN CHINA, AND CHINA.

The special congregation, which had treated of the cause of the martyr of Oceanica, examined at the same time the cause of several who had suffered martyrdom in the missions of Corea, Tonquin, Cochin China, and China. In accordance with the general rules, the causes of canonization are never introduced and signed, unless after the ordinary has instituted a regular process, respecting the sanctity, and miracles. But these rules cannot be observed in the cause of martyrs, who have suffered in distant missions, and the Holy See has usually granted a dispensation from them.

In 1840 Gregory XVI. signed the commission respecting the cause of many servants of God, who were martyred in China, and in the

neighboring countries. Mgr. Prince Hohenlohe, Almoner of his Holiness, as representative of the College of Foreign Missions in Rome, was constituted postulator in the cause. In the years 1856 and 1857, the Holy Father gave the necessary permission to treat the cause in the Congregation of Rites. The preparatory inquiries had been scarcely concluded, when the Congregation of the Propaganda received intelligence of the martyrdom of Father Augustus Chapdelaine, Vicar Apostolic of the province of Canton, who was put to death for the faith in February, 1856, with two of his companions. On March 2d, 1857, Pius IX. permitted his cause to be considered with the others, which had already been proceeded with.

CHAPTER I.

An Account of the Martyrs of Corea.

The inhabitants of Corea had been for many centuries addicted to the worship of idols. About 1720 the light of the Gospel penetrated these regions, and the Catholic religion was embraced by most of the inhabitants. The first opportunity of introducing

Christianity was afforded by an ambassador, who had been sent to the Emperor of China, and brought home with him some works on religion, which he had received from the missionaries. These books, some time afterwards, came into the hands of a man named Hung, who was so much delighted with the doctrines contained in them, that he renounced paganism. He requested the new ambassador, who was going to China, to obtain more information respecting Christianity, and to let him know how he could become best acquainted with it. The new ambassador attended to the instructions of his friend, and after a few conferences with the Chinese missionary, Gulstan, he embraced the Catholic religion, and returned home, bringing with him a great many books to distribute amongst his countrymen. Nor was the divine assistance withheld from him. For after laboring assiduously for a few years, he was able to gather together a large number, who formed the first-fruits of the Church in the peninsula of Corea.

A great many gave up the worship of idols, and joined the new religion. This excited the hostility of the enemies of Christianity, who endeavored to banish it from the

country; but this they were not able to effect. The seed had taken deep root in the hearts of those faithful men, who were left almost to themselves. During fifty years they had been visited only by two priests; nevertheless, they firmly opposed the efforts of their cruel tyrants.

The result was, that those who boasted that they had banished Christianity from the island by slaying eighty martyrs, only extended the boundaries of the Church by their cruelties. At the time of the first persecution, the number of Catholics was only about one hundred. When Fathers Maubant, Chastan, and Imbert visited the place in 1833, they had increased to four thousand. In 1839, a great persecution raged in the country; but before describing this, it will be well to give a short account of those holy men.

Peter Maubant was born in France, and was highly esteemed for his modesty, and for his humility. He went to China, where he joined Mgr. Bruguière, the first Bishop of Corea, and proceeded with him to that country. The Bishop died the day before he arrived in his diocese. Father Maubant, in the year 1833, did all in his power to strengthen the faith of the people, and to increase their

attachment to the Christian religion. As soon as he had arranged several matters, which required his attention, he proceeded on foot to visit the different parts of the country. He suffered so much in his journey, that he was near dying from hunger, and cold. Wherever he went, he did all he could for the souls of the people. He instructed all, who required it, in the first principles of religion, and confirmed others in the faith. Great results attended his missionary labors.

In the year 1836, James Honoratus Chastan joined him in his good work. He was educated at the Seminary of Foreign Missions, in Paris. Such was his piety, and his holiness of life, that all who came to him went away filled with heavenly charity. Having travelled through the Chinese empire, he at length went to Corea. His missionary labors show his charity, and his love for his Divine Master.

A third laborer followed those holy men in a short time. His name was Laurence Imbert; he was born in Narbonne in 1795. When he was only eight years old, he heard his parents saying, that many nations would be condemned to the punishment of hell for want of priests. This so moved him that he exclaimed, "One day I shall go in search of

these people, and shall preach to them, that I may save their souls from hell." Nor did his zeal die away, when he grew up to man's estate. As soon as he had finished his studies, and was ordained priest, he gave himself up to the conversion of the heathen.

When he was twenty-five years old, he sailed for China; but many circumstances prevented his arriving there, as quickly as he desired. When he reached that country, he devoted himself to the advancement of the Church, and spared no labor in doing every thing that was calculated to increase the faith. After twelve years he was promoted to the Episcopate, and proceeded to the capital of Corea—the scene of his future labors. There he lived the life of a pious, and holy man. He abstained from food three times a week, and spent those days in prayer. So constant was he in the administration of the sacraments, and in the preaching of the word, that all were deeply attached to him.

These three faithful missionaries so zealously cultivated the vineyard of Christ, that great fruits resulted from their labors. Those that had fallen away were restored to the faith —the lukewarm were stirred up to the performance of their duties, and many heathens

were baptized. In 1836, the Christians in Corea numbered four thousand; and in 1839 they had increased to ten thousand.

Whilst God was thus blessing the labors of his faithful servants, a fearful persecution arose, which threatened the existence of the Church in Corea, and in which every description of cruelty was practised against the faithful.

The prison, in which the Christians were confined, was in itself most loathsome. It was a large piece of ground surrounded on all sides with walls; there was nothing to protect them from the heat in summer, or from the cold during the winter months. There were several rooms built one over another, in which the prisoners slept at night. These were so small, that a man could not lie down, and so filled with dirt and vermin, that it was impossible to spend the night in them without contracting some disease; nor were they supplied with a sufficient quantity of food.

The punishments, which they endured, were also of the severest description. Amongst these was "the punishment of the table." This table was made of oak, and was about four feet long, and about six inches thick. At one end of it there was a handle. The

person was placed on the ground, when this was thrown down on him with the greatest possible force, so that he was nearly crushed to pieces. They put others to death by beating them with sticks tied together. Another more refined specimen of cruelty was what they called the punishment of the pincers. Four attendants, armed with them, surrounded the prisoner, and pinched him with these instruments. Another method by which they gratified their vengeance, was by bending the legs and the arms of the sufferers until they were broken. They also twisted ropes round them, which they pulled until all the flesh and skin were torn off. Others they suspended in the air, with their hands tied behind their backs, and then beat them almost to death with rods. Another form of cruelty was the punishment "of the rule." When the servant of God did not abjure Christianity before the tribunals to which he was summoned, he was transferred to another, where he was three times questioned. If he did not then renounce his religion, he received each time thirty blows on the soles of the feet with a rule three feet in length, and two inches wide.

The confessors were subjected to all these

sufferings. They lay on the ground not able to use their limbs, and were nearer death than life. They were then brought back to prison, and at the appointed time, a vehicle with a cross fixed in the centre, was driven up to the jail door. To this cross the martyr was tied by the hair and hands, and driven to the western gate of the city, where he was beheaded.

As the jail and mode of punishment have been described, it will be interesting to give the history of one of those sufferers, who, although he was imprisoned in 1834, was not put to death until 1838.

Peter Y., although descended of noble birth, did not escape the cruelty of the tyrant. When taken before the judge, he refused to abjure his religion; nor could even a word be obtained from him, which would seem to favor the false doctrines. The judge took a piece of paper, wrote on it, and said, "since you refuse to deny your religion in words, spit on this piece of paper, and then you will show you are no longer a Christian." To this the servant of God replied, "It is the same crime to deny the faith either by words, or by deeds. I cannot, therefore, obey your unjust demand." At this the judge became enraged, and said. "I shall order you to be

beaten with rods, and the first cry you utter will show me that you have renounced your faith." His arms and legs are broken; but he remains so immovable, that he seems like a log of wood. He is then condemned to death, and is ordered by the tyrant to subscribe the sentence with his own hand, stating that he was punished for professing a false religion. This he declines to do, saying, "My religion is holy; the doctrines which it teaches are true. I cannot say it is false." He is remanded to the prison, where he is confined for four years amidst all the horrors of the noisome den. When he sees his last hour approaching, he says, "I had anxiously desired that my head should fall under the sword; but since God has otherwise disposed, His will be done." When he uttered these words he died from the sufferings he underwent, and from his imprisonment.

Peter had been dead about seven months when the persecution commenced. Its origin is to be traced to a person named *Mimiensan*, who, induced by money that was offered him, went, and denounced several Christians to the judge. The emissaries of justice, anxious for booty, attacked the houses of the Christians, and took a great many prisoners.

Amongst these were *Peter Koven* and *Rosa Kim*, who were immediately brought before the tribunal, and deserved the praise of being the first who, in this persecution, made a public profession of the faith. Peter being asked "why he professed Christianity," replied, "God has created heaven and earth; he is the father of all men, and bestows so many benefits upon them that, no matter what we do, we never can repay him the thousandth part of what he has done for us. Whether you desire it, or desire it not, I shall always honor him." The judge becomes enraged, and orders him to be beaten. After the punishment had been inflicted, he is desired to bring the others who professed Christianity before the tribunal. To this he replies, "My religion forbids me to injure my neighbor; how can I then say any thing which would pierce their hearts like a sword?"

The judge, seeing that he could not move his constancy, turned to Rosa, and said, "Before you are torn to pieces by these instruments of torture, which you see, you had better give up God, and tell me the names of your companions." To this the holy woman replied, "I cannot deny my God, nor can I denounce the Christians." The judge asks

her why she cannot. To this she replied, "Because God is the creator of all things, and the father of all men. He loves virtue and punishes vice. He reserves an eternal recompense for the virtuous, and punishment, which shall never end, for the bad. To deny Him is a crime, and to injure my neighbor is a sin. I cannot do these things—do not ask me; for I am willing to seal with my blood the truth of what I have stated." The judge, filled with anger, said, "The king forbids your religion." To this she answered, "I belong to my God before I do to the king." She was then most cruelly tortured, and was sent to prison along with Peter, to remain there until they were both put to death.

The rage of the Pagans seemed satisfied for a time. However, it broke out again; and, between the months of January and March, John and Anne Pak, Maria Hieng, Barbara Y., Maria Oven, and Magdalen Han, fell into the hands of their persecutors.

The Bishop, knowing that it was a part of his duty to strengthen the minds of the Christians, and to prepare them for battle, when he heard of this, relinquished the visitation of his diocese in which he was engaged, and went to *Scoul*, the capital of Corea. He

gives the following account of his mission: "I commenced my visitation in the city on the first Sunday of Lent, and finished on holy Thursday. I heard the confessions of about five hundred and fifty persons, in the different oratories of the capital. On two separate occasions soldiers were sent to arrest me; but I escaped, protected by the darkness. I usually arose at half-past two in the morning. At three o'clock the exercises commenced. I baptized some, gave communion to others, and confirmed all who had not received that sacrament. This generally lasted about two hours. When these retired, others came to obtain similar graces." The Bishop did not carry on the work of his mission during paschal time, lest the multitude, who might assemble together, would afford a clue to the soldiers as to the place where they usually met. They were so closely watched that the oratories were discovered. The husband of Magdalen Han, who had already been imprisoned, tried every means to induce her to forsake her religion. When she refused to do so, he went to the soldiers, and made them acquainted with the names, and residences of all the Christians, with whom he was acquainted. On April 7th, the soldiers at-

tacked the houses of those who had been informed against, and they cast into prison more than twenty of the faithful, having first loaded them with chains.

The minister of the king appeared before the public tribunal, and declared that the number of Christians had so increased, that they must be punished in the severest manner. An edict was published by the royal authority, which ordered that the houses of the Christians should be visited throughout all the provinces of the empire. It was intrusted to a person named *Tchao*, who was ready to commit any deed of wickedness. As soon as the edict was proclaimed, the judges endeavored to carry it out to the strictest letter. Several young persons, whose parents were already in prison, were incarcerated separately, hoping that by this means they might be induced to renounce Christianity. In this they were deceived, for though they were deprived of all earthly counsel, they were strengthened by grace from on high, and refused to apostatize from that faith, to which, when children, they had been consecrated by baptism. Two of these were named Damian and Augustine. They were brought before the judge. Damian had for many years discharged the office of cate-

chist. He was required to become a Pagan. To this he replied, "My religion, which you call a strange religion, is to be found in every place, and in all parts of the world. I have known it now for eight years, and I cannot give it up; and as to what concerns my brethren, we have a commandment, which forbids us to injure our neighbors, and I cannot inform against them." The instruments of torture were prepared. He exclaimed, "Put me to death with your tortures—there is nothing I desire more. I have only one thing to tell you—I am a Christian, and I shall remain so until my death. I have no more to add." The judge, inflamed with anger, ordered his legs and arms to be broken. Though nearly reduced to the last extremity, so much so that all supposed his hour was come, when cast into prison he recovered his former strength, for God destined him for the more glorious crown of martyrdom.

Augustine was then summoned before the judge. He was ordered to abjure Catholicity, and to inform against the Christians. This he refused to do. The judge urged him to have compassion on his wife and children, and comply with her request. To this he answered, "I love my wife and children, and

therefore I shall not set them an example of wickedness." "Say one word, at least," added the judge, "and I shall set you free, and shall restore to you your wife, your children, your brother, and also your property." "My religion," he cried, "is dearer to me than any thing in this world, and I would sooner lose all, than renounce my faith." The judge then ordered the flesh to be torn off his limbs, and that he should be beaten about the head and neck. The floor, and the garments of the executioners were covered with blood. All the spectators were moved at the cruelties which were inflicted on him, and turned away from beholding the dreadful scene.

But the words of St. Augustine were yet to be realized. "Where the sex is weaker," he says, "there the crown is more glorious." Two sisters named Magdalen and Teresa, and their daughters, Magdalen and Barbara, were the first who gained this crown. The judge asked them "if they believed the Christian religion to be true." To this they said "they certainly did; otherwise they would not be before him at present." He urged them to bid farewell to it, and to set both themselves and their children free. They told him "they would sooner die, than deny their God."

Their limbs were immediately broken by the instruments of torture. The judge inquired if this had aroused them from their lethargy. "You are wasting your time in urging us to apostatize," they replied; "we are delivered into your hands that we may bear testimony to our Lord Jesus Christ; and you bid us deny Him—we cannot do so. A true Christian lives, and dies for God. If the laws of the country condemn us to death, we shall die; but we cannot give up our religion. We honor God, and are willing to shed our blood for Him." They were again subjected to torture, and were then thrown into prison.

A Christian woman called Lucia Pak had formerly been the attendant of the Queen. When she became a Christian, she gave up the court, and the riches, and honors which awaited her, and went to reside in an obscure dwelling, where she was a model of every Christian virtue. When brought before the tribunal, the judge said to her, "You are not a person of low origin: how comes it that you practise a religion which is so despised?" To this she answered: "Our religion has nothing in it which would cause it to be despised. God has created the heavens and the earth, and every thing contained in

them. All owe Him their existence—therefore they praise and worship Him." The judge ordered her to give up this strange religion, and to tell the names of her fellow Christians. To this she replied, "I cannot deny Him. He forbids me to injure my brethren—I cannot inform against them." The judge ordered her to be put to the torture, and then to be beaten with rods. Amidst all these trials so dreadful, that almost all the bones in her body were broken, she said nothing but these words: "Jesus and Mary." When her trials were drawing to a close, she told those around her, "I now begin to understand the sufferings of my Saviour, and of his mother; until this moment I had not formed any true notion of them."

Those who had been tortured were cast into prison. Though their sufferings had been so great, that their limbs were nearly torn from their bodies, God, who is the vindicator of His children's innocence, bestowed such favors upon them, that, on the next day, they appeared as if they had suffered nothing. Their keepers saw the wondrous change produced upon them during the night; but their hearts were hardened, and they would not believe the truth.

Many others were brought before the judge, and put to the torture, in order that they might be induced to renounce the faith; but their only answer was, "We must obey God rather than man." All seemed astonished at their fortitude, and at their calmness. They said, "You may be right; but, however, you do not know more than the king and the mandarins."

Lucy Kim, a young girl of tender years, was summoned, amongst others, before the judge, who said to her, "How comes it to pass that one so gifted by nature should follow the religion of the Christians?" "I believe it to be true," she replied; "and therefore I practise it."

J. You will give it up and save your life?

L. I cannot.

J. You will be beaten with rods, and your body will be torn to pieces. Will you not give it up?

L. Perhaps I may die under the blows. I worship God, and I cannot give Him up.

J. Tell me why you cannot give Him up.

L. God has created the heavens and the earth, the angels and men, and governs them by his providence. He is the King and the Father of the human race. He rewards the

good, and He punishes the bad. For these reasons I cannot deny Him.

J. Who has instructed you in your religion? how long have you practised it?

L. From my childhood my mother spoke to me of God, and taught me to love Him.

J. Do you know the Christians, and will you tell where they live?

L. I cannot injure my benefactors; my religion forbids me to do so.

J. Why do you not get married?

L. It is not part of your duty to speak to me respecting these matters.

J. In your books they speak of the soul; what is this soul?

L. It is a spiritual substance which mortal eyes cannot see.

J. Where is it?

L. It is in the entire body, and causes it to move. It is the principle of life, and when it departs, the body ceases to move.

J. Do you fear to die?

L. I would like to live. Should I die, God will give me a better life than this.

J. Have you seen God?

L. I see His works, and therefore believe in Him. This world, and all that is in it, prove sufficiently to me, that He is its creator.

The inhabitants of the country have not seen the king—however, they believe in him.

J. What you say is true, but perhaps you do not know the king and the mandarins.

L. My religion is so beautiful, and so true, that the king, and his ministers, if they knew it, would certainly believe in it, and soon rejoice at their having done so.

What can be more instructive than this confession? what more wonderful than the wisdom, and fortitude of the virgin? The number, who had been condemned, amounted to forty. The queen, and her ministers were astonished at finding, that so many were willing to suffer death for their religion. They had supposed they would have desired to live, and therefore would renounce their faith. They saw that, by putting them to death, they would only give them another opportunity of showing their constancy. They therefore resolved to subject them to more cruel tortures. If they survived this, they were to be set at liberty.

The royal decree was soon put into execution, and those, who before had suffered least, were now compelled to submit to greater punishments.

But these attempts produced no satisfactory

results. That strength which God bestows on his servants in the day of their trial, fortified them, and frustrated the designs of their persecutors. When the judge perceived, that the constancy of the Christians could not be affected either by fraud, or by any kind of punishment, he had recourse to a different method, which he hoped would prove successful. Several heathens of the most degraded character were confined in the same prison. These are commanded to turn the Christians into ridicule, and also to inflict all kinds of cruelties on them. The mind shudders from dwelling on these barbarities. They were practised both by day and by night, and five out of the forty, who were in confinement, abandoned their religion. But their place was soon supplied by others, who were cast into prison. Amongst these were two sisters, Columba and Agnes, one 24 and the other 26 years old. They were made prisoners in their own houses, and were soon taken before the judge. Columba was asked if she believed in the Christian religion. "I believe it to be true," she said, "and therefore I practise it." The judge then inquired, "why she did not take a husband, and get married?" She had made a vow of perpetual chastity, and mod-

estly replied: "Our God loves purity of mind and body, and I have consecrated both to Him, and to His service." He ordered them to abjure their faith, to tell him the names of their brethren, and deliver up their books. To this they answered: "We cannot forsake our God. You will put the Christians to death, and destroy our books, we cannot deliver them into your hands." The judge commanded them to be beaten with rods, and said: "I shall cause you to be scourged to death, if you do not obey me." To this they meekly replied: "Do as you think fit. We cannot perform any of those things you command us to do." The judge saw he had undertaken a useless task, for he could not shake the constancy of those faithful Christians. He sent them back to prison. Columba, who was the best looking, was deprived of her garments, and given up to the fury of the villains who were in the prison. But He who in olden times protected St. Agnes, when she was subjected to similar insults, did not desert His faithful servant. She seemed to be endowed with a supernatural strength, and came forth from amongst them unharmed. The soldiers submitted her sister to the same trial, and then scourged them and burned their bodies with hot irons. They were

once more thrown into prison. After five days, when they were again visited by their tormentors, they were found quite recovered from the effects of their punishment. They were again taken before the judge, who ascribed their restoration to the power of the demon. They were sent back to prison, and the number of the confessors now amounted to forty. Their persecutors made up their minds not to put them to death, until they have once more endeavored to shake their constancy by asking more questions, and by making them undergo new torments. One, who in the commencement of the persecution had fallen away, and denied the faith, after three sleepless nights, and days spent in wretchedness and misery, returned to the prison, and requested to be taken back, as he was a Christian. The soldiers refused him admittance. He then went to the place where the judge was sitting. They would not allow him to enter. He watched the judge as he was proceeding through the street, and told him that he acted falsely, that he was a Christian, and desired to die one. The judge committed him to prison, where he was so dreadfully beaten with rods, that he died whilst they were inflicting the punishment on him.

The people seemed dissatisfied at the mode of acting adopted by the government, and the judges. They required that all the Christians should be put to death, as sufficient time had been allowed them to change their minds, if they were inclined to do so. They said that the only way to prevent the spreading of Christianity was by inflicting punishment on all its professors. The judges were desirous of trying once more, to overcome their constancy by kindness. They told them that they need only obey the king, and say they will do so, for this cannot be a grievous sin. This the pious Christians refused to do. "We were always Christians," they said, "and we intend to remain so, as long as we live." One of them asked to be permitted to see his son, who was in the prison, but was confined in another part of it. This request was even denied him, and he was told, that if they were all willing to apostatize, he could gratify his desire, for they would all then be free. This the noble servant of God refused to do, and for the third time he was condemned to death. Nine others shared the same fate. On May 23d the sentence was carried into execution, and the gates of heaven were opened to them, for they died nobly, making a public profession of

Christianity. In the province of Huen-Lo five persons had been sentenced to death about ten years before, and they had since been kept confined. Their captivity was now ended, for they died martyrs for the faith.

About this time a fever broke out in the prison where the Christians were. Several confessors of the faith fell victims to it. Amongst these one deserves to be made special mention of. His name was Joseph Tsang. He had carried on a small business in the city, which he gave up, in order that he might be prevented from telling the falsehoods which, he said, his occupation obliged him to do. He seemed filled with a desire to shed his blood in the cause of Christ. He was taken prisoner in the month of June, and thrown into an obscure dungeon. For some time he passed unnoticed. At length he told the soldiers that he was a Christian, and desired to be taken before the judge to be interrogated. They complied with his request. He was most inhumanly scourged by order of the judge, and his life was almost despaired of. The judges themselves were now satiated with the results of their cruelty, and they resigned their office. Others were soon substituted for them, who were charged to proceed more

vigorously against the Christians. The new judges faithfully complied with the instructions they received, and on July 20th, eight persons were put to death for making a public profession of Christianity. Nor was the fury of the new officers yet satisfied, for on the 30th of the same month, at the town of *Souvizduce*, sixty Christians were committed to prison. They were taken before the judges, and were subjected to the most cruel tortures. But they refused to renounce their religion, or to discover the place where the Bishop and his clergy were concealed. The residence of the Bishop was discovered in the following manner. A man of the name of Tseng, who had been a most inveterate enemy of the Church, professed a desire to become a Christian, if the Bishop would instruct him, and baptize him. One of the Christians, a simple-minded man, rejoiced at his offer, and pointed him out the place where the Bishop lived. Tseng at once conducted the soldiers there. They took the Bishop to prison, manacled like a common felon. He was immediately brought before the tribunal; when commanded to renounce his religion, he boldly refused to do so. He was then tortured, but no groan or sigh escaped from him. He endured all with patience and

fortitude. He was remanded to prison, where he learned from the Christians what they suffered for the cause of Christ. Deeming it best that the neophytes should be spared, and that he, with his priests, should suffer, he wrote to Fathers Maubant and Chastan, and desired them to come to the city, and to martyrdom. He told them that a good shepherd lays down his life for the sheep. They immediately complied with his wishes, for they believed that by his voice they were called to martyrdom. They wrote two letters, breathing divine charity. One was addressed to the Vicars Apostolic of the neighboring districts, and the other to Cardinal Fransoni, who was then prefect of the Propaganda. They then delivered themselves into the hands of the soldiers, and with the Bishop were taken before the judge in the beginning of September. They were asked, "who desired them to come to that country." They said, "that the Pope, the head of the Church, had ordered them to come there." They were then desired to return to their home. To this they replied: "When we left our country we made a sacrifice of our lives. We knew the risk we were exposing ourselves to. The salvation of the souls in this place is dear to us. We cannot go away. We are ready

to die here, for God will crown us with immortal glory. We cannot tell you the names of our followers, for in doing so we would commit sin, as we should expose them to danger." The judge then ordered them to be beaten with the *tabula*. They were cast into prison, and were taken before the Supreme Council of the mandarins, where they were condemned to death. Twenty blows of the rule were inflicted on them previous to their being taken away. Three of those who had been confined in prison were punished in the same manner. Two females received each nearly four hundred stripes of the rod. They died shortly after from the effects of this, and a man was punished with one hundred and ten blows of the tabula, which put an end to his existence. During the following month nine persons received the crown of martyrdom.

On September 24th the Bishop and the two priests were led out to be executed. They were stript of their garments, their hands were tied behind their backs, and they were brought out to a place near the river, guarded by the soldiers. Their sentence was read, and their mouths were filled with sand and water. Their legs were drawn asunder, and they were placed on a pole. The sol-

diers, in derision, had them carried three times round the place selected for the purpose. Two arrows were placed in their ears, and their hair was tied with a rope to a beam. Then twelve soldiers rushed on them with drawn swords, with which they cut them in different parts of the body. Their heads were cut off, and their bodies fell lifeless on the ground. Thus the Bishop, whose duty it was to set an example to all, died a happy death. For to use the words of St. Leo: "Example is stronger than words, and it effects more to teach by action, than by mere instruction." Glorious, too, was the death of the priests, who, at the command of their Bishop, offered up their lives as a sacrifice, thus wreathing their brows with the crowns of martyrdom and obedience. On the following day two of the noblest, by birth, of the Christians were put to death. In a short time others also obtained the privilege of sharing the same fate. The blood-thirsty tyrants were not yet satiated. Death and battle were proclaimed against the Catholics, and others were soon cast into prison. Both the young and the old gave testimony to the truth, when summoned before the judges, and neither threats nor blandishments could make them swerve from their

fidelity to their Lord, and Master. The boy of sixteen might be seen encouraging the catechist to persevere, should he for one moment feel inclined to yield to the allurements, with which he was surrounded.

The persecutors had hoped, that they would be able to extinguish all remains of Christianity, and that they would banish it altogether from their shores, so that its name would not be even heard amongst them. How vain are the thoughts of men. How foolish are often their wisest plans. For a fresh band of martyrs sprung from the blood of the Bishop and his priests, who were ready to testify, by the laying down of their lives, the truth of the doctrines which they believed and taught.

Andrew Kim, the first native priest ordained in Corea, was born of a family rendered illustrious by its numbers of martyrs. Ignatius, who was put to death in 1839, was his father. Being always a pious and holy boy, in 1836 he attached himself to Father Maubant. When he became acquainted with the young man's piety and talent, he sent him to Macao to follow his studies. These he pursued with great industry until the year 1842. Strengthened by the exhortations of Father Maubant, and urged on by his own

zeal, he undertook many journeys, both by sea and land, in order to renew the intercourse between the Christians of the different parts of Corea, which had been broken up about three years before. In 1846 he was ordained priest, and introduced two missionaries into the kingdom. He also went on many missionary journeys in obedience to the command of the new Bishop. At length his constant labors were to be crowned with the palm of martyrdom.

Having fulfilled the instructions which he received from the Bishop, he went to the island of Souncy. He was required by an officer to give up his own vessel to the king, who was anxious to add it to the number, of which his fleet was composed. This he refused to do, as he deemed the demand to be unjust. They began to suspect him of being a Christian, and brought him before the tribunal, and interrogated him. They asked him if he was a Christian, and when he replied that he was, he was ordered to renounce it, as it was contrary to the command of the king. "I practise," he replied, "my religion, because I believe it to be true, for it teaches me to honor God, and leads me to everlasting happiness." "If you will not apostatize," added the judge, "I shall

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order you to be beaten until you die." "Do as you please," answered the servant of God, "but I can never abandon my religion. The God, whom I adore, is the creator of heaven and earth, of men, and of every thing that exists. He punishes sin, and rewards virtue. Therefore every one should pay him homage. Should you cause me to be beaten, I shall thank you for it; for God will reward me, and give me greater glory." He was then sent back to prison, and suffered more torments, when he was ordered to appear before the king. He was desired once more to renounce his religion. This he refused to do, saying, "that by doing so, he would offend God, and that the command of the king would not justify him in this respect." He then addressed them respecting the existence of God, the immortality of the soul, the punishment in hell, and the rewards in heaven, but with no apparent effect, for sentence was pronounced on him at the conclusion of his address.

On September 16th he was led out to execution. The sentence was read, in which he was charged with holding intercourse with foreigners. To this charge he replied, that if he had communicated with foreigners, it was on account of his religion and of his God; that for

him he was about to be put to death. "A life of immortality," he says, "is now about to commence for me. If you would be happy after death, become Christians: for God will punish throughout all eternity those who have not known him." He was executed in the same manner that Bishop Imbert, and Fathers Maubant and Chastan suffered. He has now joined the holy army of martyrs, who had preceded him to glory.

CHAPTER II.

The Martyrs of Cochin China.

A FIERCE persecution raged in Cochin China, when Egidius Delamotte, who was pro-Vicar-General of the upper provinces, fell into the hands of his enemies. He had resolved to leave the village of Nhu-ly, where he had retired to avoid them, and was about to embark in a boat for this purpose, when he was taken prisoner, and, being nearly beaten to death, was brought before the prefect on April 14th, 1840. This judge referred the matter to the Royal tribunal, where Father Delamotte was transferred as a prisoner. He was subjected to the greatest tortures during the space of forty days. When brought before the judge, he was ordered to trample on the

crucifix. This he refused to do. The soldiers endeavored to compel him, but they were not able to move him from the place on which he stood. They then scourged him so fiercely that he was covered with blood, and for two hours they endeavored to make him deny our Saviour, by tearing his flesh with an iron pincers. When they found that their cruelty produced no effect, they cast him again into prison. They resolved to put him to a slow death. After making use of various cruelties, they had reduced the servant of God to the last extremity at the end of thirty days. The king, desirous of prolonging his sufferings, ordered a heavy chain, with which he was bound, to be taken off. This he seemed unwilling to allow the soldiers to do, for he said the love of Christ made it seem light. After a short time he was attacked with a disease brought on by his sufferings. He lingered until September 3d, when he died, showing himself to all a pattern of faithfulness and constancy.

Father Philip Minh was born in 1816, at Cai Mong, in the province of Vinc Long, in Western Cochin China. He lost both his parents when young, and his sister instructed him in religion and piety. When he was

thirteen years old the Bishop received him into his college. He afterwards was sent to the college of the Jesuits, on the island of Pulo Penang, where he pursued his studies for some years. On his return to Cochin China he was promoted to sacred orders by the Bishop of Mettellopolitanus, the Apostolic pro-Vicar of the kingdom. In 1846 he was ordained priest, and during seven years faithfully instructed his people. He was commissioned to give the Sacrament of Confirmation. He fell into the hands of the heathen when occupied in this holy work. It appears that he was betrayed by one of the Christians, who proved false, and gave information to the soldiers respecting the place, in which he dwelt. Seven catechists were taken prisoners with him, and conveyed to the prefecture of the province of Tongho. He was ordered to tread the crucifix under his feet. This he refused to do, saying: "I cannot do what you ask, for I am commanded by my religion to reverence this crucifix. I have always done so, and cannot do now what you demand." The soldiers were commanded to force him to do it, but they could not succeed in making him trample it under his feet. They then required him to say that he was not a priest, and that

some sacred vestments were intrusted to his care by the Bishop, and were not used by him. This also he refused to do, as he would be stating what was false. He was then ordered, with the catechists, to be sent into exile. On July 10th, 1853, the king issued a new sentence, which condemned him to death. He received it with delight, and wrote to the Bishop to send some priest to hear his confession before his execution. When the time drew nigh, he told his fellow-captives, that God had resolved he should offer up his life in honor of His holy name; that he should gladly obey His will. "Before I leave you," he said, "I beseech you, my friends, that, no matter what will happen, you will remain firm in your faith, and place your confidence in the divine assistance, which will most certainly be given to you." On his way to the place of execution he recited the rosary of the Blessed Virgin with such devotion that it attracted the attention of all. After a long walk of two hours they arrived at the spot that had been selected for his martyrdom. He there, on his knees, renewed the offering of himself which he had made to God. A board was then placed on his shoulders, on which was written: "Minh, the leader of a

false religion, is beheaded, and his head is thrown into the river as a warning to others." His hair was then tied on the top of his head, and his arms were bound behind his back. He called on the Mother of God to assist him, and on God to spare him, a sinner. He then spoke in kind terms to a Christian who was near him, and his head was cut off by one blow of the sword. The soldiers immediately took to flight, as if they feared that God might punish them for putting an innocent man to death.

The Christians, who were present, collected the blood that had been shed, and having got possession of the head, carried it with the body to the neighboring village of Cai-Nhum. On the following day it was translated to the town of Cai-Mong, and after the religious ceremonies had been performed, it was buried in the chapel, which is now in ruins.

Nor were signs wanting to show how God honored the glorious triumphs of his confessors.

Although the Christians of Cochin China venerate him as a martyr, and though they guard his blood like a precious jewel, and are anxious that he should be beatified, nothing is allowed in the church, which indicates a public *cultus*, and which is contrary to the decrees of Urban VIII.

CHAPTER III.

The Martyrs of Tonquin.

The Church in Tonquin has also its martyrs; and though they are fewer in number, they are equal to the others in the greatness of their victory. The history of some of these will now be related.

Father Augustine Schœffler was born in Nancy, in the year 1822. In the month of June, 1848, he came to Eastern Tonquin, and in six months he became so well acquainted with the language of the country that he was able to undertake the work of the ministry. The Bishop was so much pleased with his zeal, that he made him accompany him in his visitation in the year 1849. When this was ended, Father Augustine went to the province of Xu-Doai, which had been intrusted to him. Though the mission was very extensive, and he had to travel a great distance over mountains and rivers, and suffered much from fever, and was often obliged to conceal himself, in twelve months he heard the confession of 4,700 persons, and gave communion to 3,500. In the commencement of the year 1851, an edict was published by the king against

Christianity, and the punishment of death was ordered to be inflicted on the Christians. When ruin seemed to threaten the Church in Tonquin, he received orders from the Bishop to proclaim the Jubilee. On the first of March he gave the necessary notices respecting it. The inhabitants of the neighboring village knew that he lived at Bauno, and that he was going to visit the upper parts of the province. They therefore resolved to take him prisoner, and deliver him to the mandarins. To their queries he replied that he was a native of Nancy, a priest, and 29 years old. That he came to proclaim the Gospel, and that he purposed to do so as long as he lived; and, as he knew it was prohibited in this country, he came to preach it here. Sentence of death was immediately passed on him, and he was sent to the prison, in which the heathens condemned to death, were confined. There he was for some time the object of their bitterest reproaches, and his ears were polluted by the blasphemies, and by the obscene language, which they made use of. The keepers of the prison, on receiving some money from the Christians, had him removed into another part, where he was enabled to see some of his friends, and also to go to con-

fession. On the first of May he was lead out to execution. A great number of soldiers accompanied him. One of them bore on a spear a board, on which was written, "Augustine, a European priest, contrary to the law, has entered this country, and preached the religion of Jesus, and seduced many people. He has confessed his crime. His head, therefore, is to be cut off, and thrown into the sea." So great was the joy, with which he was animated, that even the heathens wondered at him, and said, "We have never before seen such a hero as this. He runs to death as if he were going to a banquet. How courageous he is. No fear casts its shadow over him. What goodness, and sweetness of temper he shows. Why has the king condemned him to death?"

When they had arrived at the place of execution, the servant of God immediately fell on his knees, and offered his life as a sacrifice to God. He kissed most devoutly the crucifix, which he held in his hand, three times. He then took off his coat, and bared his neck. He lifts his eyes to heaven, and his head is severed from his body with three blows of the axe. The heathen, who stood around, immediately rushed forward, and divided amongst

them his garments, and the grass which had been sprinkled with his blood. So impressed were they with what they saw, and so convinced were they that it was a great and a noble man who had been put to death. The soldiers bury his body in the place where he had been executed. When they went away, the Christians dug up the body, and brought it into the city, where it was buried with all the accustomed rites, and ceremonies.

The next martyr, whose name deserves to be recorded, is Father John Aloysius Bonnard. He was born near Lyons, in May, 1824. His parents were remarkable for their piety. He was educated in the College of Lyons, and at the age of 22 was transferred to the Seminary of Foreign Missions in Paris. He was ordained priest by Mgr. Sibour, Archbishop of Paris. In 1850 he arrived at Tonquin, and in a short time made himself master of the language of the country, and before the end of the year he was able to preach the Gospel to the people. In the month of April, 1851, he was sent to Ke-Bangenses, where he ministered with zeal and industry to the wants of the Christians. In a short time he was transferred to Boixujenses. A mandarin having heard of his being about to go there, gave

information to the prefect of the place. A large body of military were sent to the city, where they endeavored to detain Father Bonnard, who was administering baptism to some children. He tried to escape, but was taken by the soldiers, and on March 21st, 1852, was brought before the judge, ready to undergo whatever his Lord would call him to. On the next day he was taken to the principal city of the province. He was exposed to the taunts of the inhabitants in the large hall of the Governor's house, and finally sent to prison. As soon as the Bishop heard of his confinement, he sent a priest to comfort him, and to prepare him for the coming conflict. He wrote expressing his happiness at receiving holy communion, to the good Bishop. "I was rejoiced," he said, "at my receiving holy communion. I know not when I was so happy at the king of angels visiting me. One must needs be in prison, and be manacled, to be able to know, how sweet it is to suffer for Him who has loved me so much. I feel more pleasure than those who have come into a large fortune. My chain and my *cang* are heavy, but they do not give me pain. The cross of my Saviour was heavier than my chain, and His manacles were harder to sup-

port than mine, and I esteem myself fortunate to be able to say with St. Paul: '*Vinctus in Christo*,' a privilege which I have looked forward to even from my youth."

He was brought before the judge, who put many questions to him, to which he answered nothing, fearful of betraying the Christians. When desired to trample on the crucifix, he refused to do so, stating that he was ready to die, but could not commit such a crime. On April 5th, he was sentenced to be put to death. He received holy communion frequently, and on the last day of the month wrote the following letter to the Bishop:

"MONSIGNORE, AND MY BELOVED COMPANIONS!—This is the last letter which I shall write. Adieu! my hour is come. I hope to meet you all, whom I love, in heaven, where I shall no longer grieve at being separated from you. I trust in the mercy of my Saviour, and I hope He will pardon me for all my sins. I offer my life, and the shedding of my blood, as a token of love to my dear Master, and for those dear friends who have desired to help me. I pardon all those who have injured me in any manner. Do not think that I have no further need of prayer. Have pity on my soul, and if I can do any thing with my God,

when I am with Him, I shall not forget you. To-morrow will be the festival of St. Philip and St. James. It is the anniversary of Father Schœffler's entrance to glory. I believe it is fixed for my sacrifice. Let the will of God be done. I die happy. Blessed be my Saviour. I wish you all adieu in the most sacred hearts of Jesus and Mary. I salute you in the sacred hearts of Jesus and Mary. A bondsman in Christ,

"JOHN ALOYSIUS BONNARD."

On the morning of the first of May he was brought out to be executed. He walked five miles, heavily manacled, and with a *cang*, to the place where he was to suffer, supported by a supernatural strength. During an hour he remained on his knees in prayer, for they had forgotten the instruments to cut his chains. At the sound of the trumpet his head was cut off with a sword. Except his blood, with which they were sprinkled, the Christians were prohibited from collecting the relics of the martyr. The heathen carried these away, and sold them to the Catholics. They, however, afterwards got possession of his head and body, which were thrown into the river. They buried them in the chapel of the Mission.

CHAPTER IV.

The Martyrs of China.

China has been rich in martyrs in the past ages. In modern times, also, it has had its glorious numbers. Some facts connected with one of these holy men, will now be recorded.

Father Augustus Chapdelaine was born in the diocese of Constance, in the year 1814, and after pursuing his theological studies in the Seminary of Foreign Missions in Paris, he was sent to the province of Quang-si. He encountered many difficulties in spreading the knowledge of Christianity, when he was taken prisoner by the prefect of the city, who afterwards set him at liberty. His hopes to be able to convert many were soon frustrated. For a quarrel arising between a man, who was a Christian, and his wife, her friends, indignant against them, gave information to the officers respecting Father Chapdelaine, as being a man who practised magic and was teaching his disciples to fly. The soldiers were sent to make him prisoner. He, having gone to a neighboring village, awaited them, resolved not to desert his flock in the time of persecution. He was found on his knees by the officer

who came to take him. The servant of God bids him wait until he has finished his devotion. In the mean time the house was surrounded with armed soldiers, who took him before the tribunal, and conveyed him to prison. The judge put many questions to him, and ordered him to be beaten. He showed such constancy, that they ascribed it to the power of magic. They then made use of some charm, but he was unshaken, and he was condemned to kneel for an entire day on a chain. His thumbs and toes were tied together behind his back, so that his entire weight rested on his knees. After this he was shut up in a cage, his head resting on a board, which are placed over it, and his feet hardly touching the ground. They left him for a day and a night in this posture, when the prefect, fearing that he might end his life by the art of magic, ordered his head to be cut off. His remains were treated with the greatest disrespect, and left to be devoured by the dogs and wild beasts. His heart was torn from his body, and served as food for some of his murderers.

Laurence Pe-Mon and Agnes Tsan-kong were martyred in the same month.

All these cases were submitted to the Promoter of the Faith. His report proved favor-

able, and on September 24th, 1857, the Holy Father signed the commission for the introduction of the cause.

The following is an extract from the opinion of the Promoter of the Faith:—"When I read the acts of these martyrs, I was more astonished at the constancy of the faithful than at the ferocity of their murderers; for the Catholics have overcome the cruelty of their persecutors by a power more than human. Like the apostle of old, these champions of the faith have been strengthened by the grace of God.

"I am astonished at the cruelty of the enemies of our holy religion, who have employed such barbarous means. It is said, that St. Paul has already shown us who should be considered as martyrs, when, in his epistle to the Hebrews, he spoke of the saints who suffered torments, and stripes, and chains, and imprisonment, who have been stoned, and slain, and put to death. All these have been made use of with respect to our holy men; therefore we may consider them martyrs. As, by the command of the Holy Father, I am obliged to offer my opinion respecting this point, whether he should sign the commission for the introduction of the cause of these

heroes of the Catholic faith, I shall say what is usually done in similar causes.

"Following the doctrine of Benedict XIV. respecting the introduction of the causes of the servants of God, the ordinary processes should be produced. As this cannot be done in those causes, the Holy Father has been pleased to allow the documents, which have been presented by the Propaganda, to be received, and, by instituting this congregation, he has derogated from the law of ten years.

"The writings of the servants of God should also be examined; but this rule has never been rigorously complied with in the case of martyrs, the decree not requiring it. It would, however, be useful if they could be examined, as the opinion of the holy martyrs are known best by their writings.

"It is necessary that the documents presented should prove the reputation of the cause of the martyr, and of the martyr himself, and that there is no obstacle to the introduction of the cause. The Bishop must also attest the fact of this reputation being on the increase.

"I now pass to the consideration of the proofs presented in these causes. These are the relations presented by the Vicars Apos-

tolic, by the missionaries, and other persons worthy of credit. The authenticity of these documents is certain, and they seem sufficient to prove the question we are now treating of. They have, by the rescript of the Holy See, been taken as judicial documents. They are confirmed by the missionaries and Vicars Apostolic, and it must be concluded that they are such as Benedict XIV. deems necessary in similar causes.

"In applying these principles, it will be seen that there are for each martyr more than one witness of the facts. This constitutes what is called a full proof, and is a moral certainty.

"I do not think it my duty to say any thing respecting the cause of martyrdom. It is certain that they have been put to death through hatred for our religion, and that their lives would have been spared, if they were willing to commit the least act of apostasy. An act or a word, even doubtful in itself, against religion, would have saved them. For the Mandarins would be rejoiced in getting a Christian to apostatize. We consequently read in the acts of some, but very few in number, who had thus apostatized, that they immediately retracted. Their hearts

were not corrupted. Others had done but very little, not enough to be considered as apostates. They can only reproach themselves with the scandal they had committed."

The following is the list of the martyrs, whose cause was approved of by the Congregation of Rites, Sept. 17th, 1857:

Laurence Imbert, Bishop of Capsa,
Peter Maubant, Priest,
James Chastan, Priest,
Augustine Y.,
Barbara Y., his wife,
Agatha Y., his daughter,
Damian Nam,
Maria Nam, his wife,
Peter Koven,
Agatha Y., widow,
Magdalen Kim, widow,
Barbara Kow,
Anna Pak,
Agatha Kim,
Lucia Pak,
Maria Kiem,
John Baptist Y.,
Augustine, his brother,
Magdalen Y.,
Magdalen, her mother,
Teresa,
Barbara,
Barbara,
Martha Kim,
Lucia Kim,
Anne Kim, widow,
Rose Kim, widow,
Maria Oven,
John Pak,
Maria Pak,
Paul Ting,
Augustine Low,
Charles Tchao,
Sebastian Ham,
Ignatius Kim,
Judith Kim,
Agatha Tsen,
Magdalen Pak,
Perpetua Hong,
Columba Kim,
Agnes, her sister,
Peter Tshoi,
Barbara Tso,
Magdalen Hang,
Agatha, her daughter,
Agatha Y.,
Benedicta Hieng, widow,
Elizabeth Ting,
Cecilia, her mother,

Barbara Ko,
Magdalen Y.,
Maud, her sister,
Augustine Pak,
Peter Hong,
Paul Hong,
Magdalen Low,
John Y.,
Barbara Tshoi,
Paul He,
Peter Y.,
Joseph Tsang,
Protasius Tsang,
Peter Lion,
Agatha Tsang,
Barbara Kim,
Lucia,
Anne Han,
Barbara Kim, widow,
Catharine Y.,
Magdalen Tso,
Francis Tshoi,
Lawrence Pe,
Mow, a neophyte,
Teresa Kim,
Stephen Minh,
Anthony Kim,
And'w Kim, a native priest,
Charles Kiem,
Andrew Ham,
Lawrence Kam,
Joseph Im,
Teresa Kim,
Agatha Y.,
Susan, her servant,
Catharine Toki,
De la Motte, Priest,
Philip Minh, Native Priest,
Peter Dinf, Catechist,
Mathew Kam,
Lewis Ngo, Catechist,
Augus. Schœffler, Priest,
John Aloysius Bonnard, Priest,
Augustus Chapdelaine, Priest,
Andrew Tsen,
Agnes Tsan Kong, widow.

Date Due

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